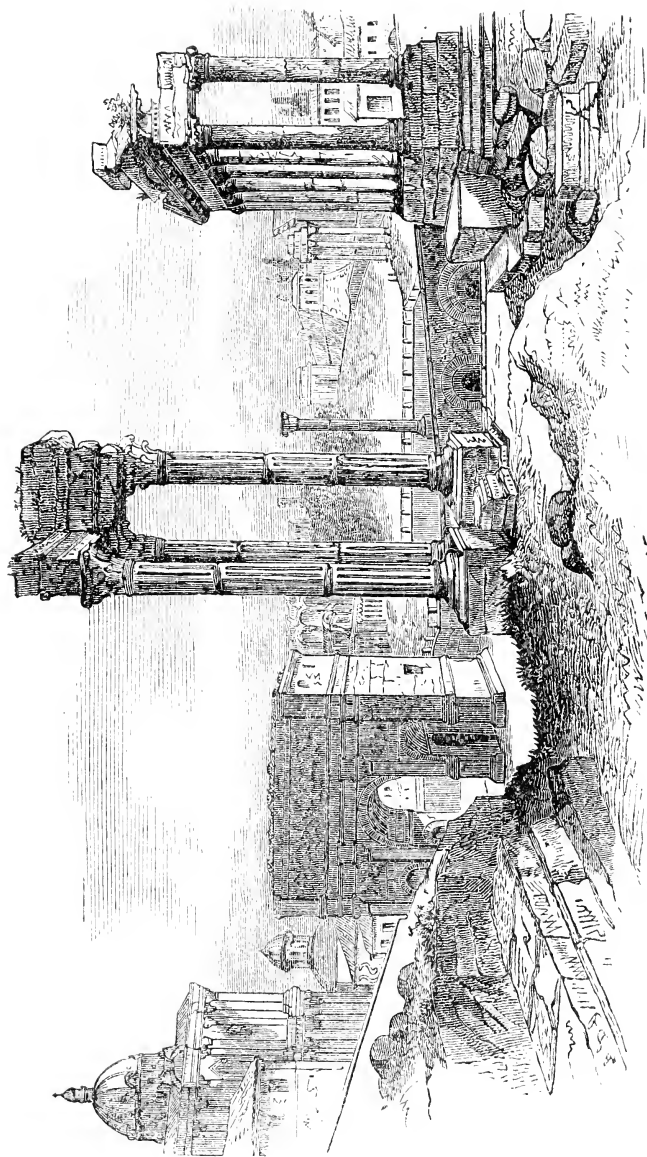




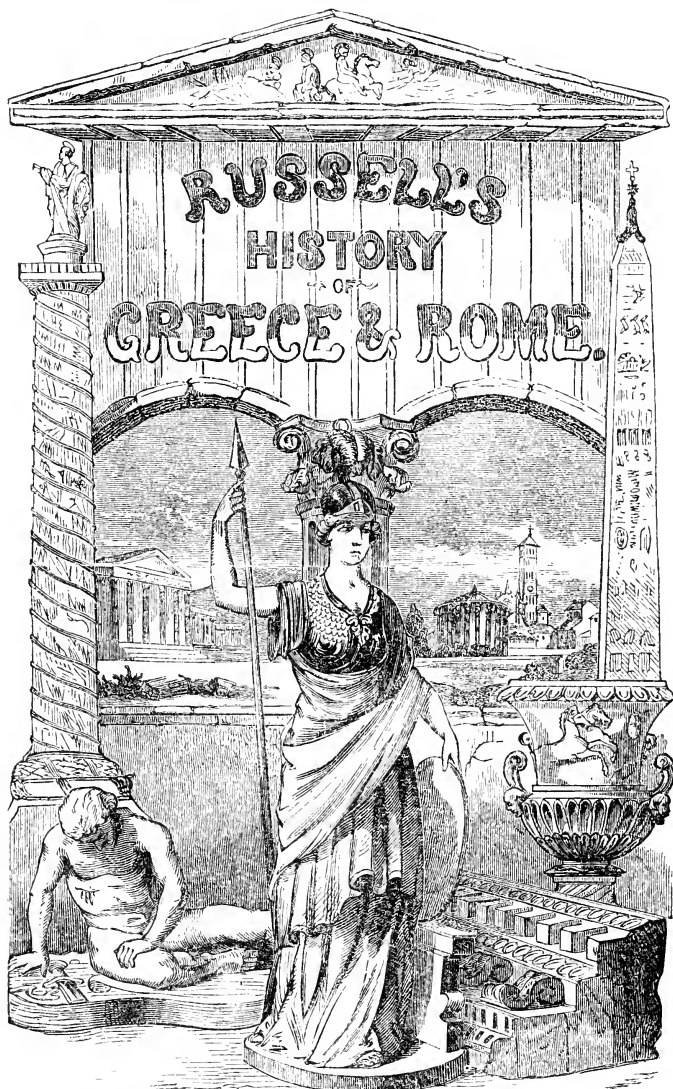
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Ruins of the Forum, Rome.



RUSSELL'S
HISTORY
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PHILADELPHIA
LINDSAY & BLAKISTON.

HISTORY
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INCLUDING
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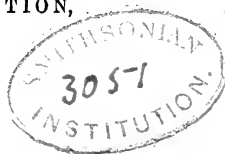
WITH QUESTIONS FOR THE EXAMINATION OF STUDENTS.

BY
✓
JOHN RUSSELL, A.M.

AUTHOR OF THE HISTORY OF THE UNITED STATES AND THE HISTORY OF FRANCE.

A NEW AND REVISED EDITION,

With Illustrations.



PHILADELPHIA:
LINDSAY & BLAKISTON.
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P R E F A C E.

IN completing his series of school histories, the author of the present work has deemed it important to comprise in the same volume the ancient history of GREECE and ROME, and of the other ancient nations, who were all more or less connected with these powerful and far-conquering states. Although it would be easy to multiply volumes by giving to each of the less civilized and influential nations a minute and extended history, yet the true interest of learners would not be consulted by such a course. To trace the progress of civilization and intellect with that degree of distinctness which is requisite in a course of historical instruction at school, it is deemed sufficient, so far as ancient history is concerned, to study a clear and succinct history of Greece and Rome, with such notices of the other ancient nations as will give a correct idea of their extent and importance; the leading events and characters occurring in their annals; and their relations with those two great states which were the chief depositories of power, learning, and refinement, during the respective periods of their independence. Such a course has been followed in this volume; and it is hoped that the information which it comprises will enable the young student to acquire a correct idea of the earlier periods of history; and to understand the allusions, which he may meet with in a general course of literature, to the great nations, characters and events of antiquity.

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Overthrow of Pharaoh and his Host in the Red Sea.

ANCIENT HISTORY

THE JEWS.

(11)

HISTORY OF THE JEWS.

CHAPTER 1.

FROM THE CREATION TO THE CONFUSION OF TONGUES.

WE learn from the Sacred Scriptures, the only source from which the earliest authentic information can be drawn, that the creation of the heavens and the earth was produced by the immediate power of the Deity. By his sovereign command the light appeared. Form and order arose out of a rude chaotic mass. The wide expanse of firmament divided the upper from the lower waters. The earth, the sea, and the air, abounded with living creatures, adapted to their respective elements; lastly Man, the noblest work of the creation, was called into existence; and as it was not good for man to be alone, to him was given a suitable helpmate.

ADAM and EVE, our original parents, were placed in a paradise, called the Garden of Eden, in which they enjoyed a state of innocence and purity, with permission to partake of every tree in the garden, except that of the knowledge of good and evil. But they disobeyed the divine command, and they suffered the consequence of their disobedience; they fell, and were banished from Paradise, B. C. 4004.—*Cain*, Adam's eldest son, was born in the first year of the world; and in the year following, *Abel*, his brother. Abel was a keeper of the flocks, but Cain was a tiller of the ground, and occupied in the labours of husbandry.

Their tempers were as different as their occupations. Abel was a lover of righteousness: Cain was obstinate and wicked. It was usual, in the infancy of the world, to present oblations to God. Abel brought of the firstlings of his flock, and Cain of the fruit of the ground. The sacrifice of Abel, on account of his piety, was more acceptable to God than the offering of Cain; and the latter, transported with envy and rage, slew his brother. The Almighty, on account of this fratricide, condemned Cain to become for a while a fugitive and a vagabond on the earth, till he settled in the land of Nod.

What is the scripture account of the Creation?—For what crime were Adam and Eve banished Paradise?—When?—Who were their children?—Why was Abel's sacrifice more acceptable than Cain's?—What followed?

The birth of SETH, which happened some time after, must have afforded our first parents much consolation. His descendants were long distinguished for their piety, so that they were called *the sons of God*,—while the family of Cain were denominated *the sons and daughters of men*. At length, however, the descendants of Seth also neglected the service of the great Creator, and contracted alliances with the daughters of Cain, whose vices they gradually adopted. Some arts must have attained a degree of cultivation before the Deluge. For Cain built a city. Jabal was the father of such as dwell in tents. Jubal was the father of such as handled the harp and organ. Tubal Cain taught the manufacture of brass and iron. The sister of Tubal Cain, Naamah, discovered the art of spinning, and of making woollen clothes. By degrees the human race had so degenerated, all flesh had so corrupted its way upon the earth, that God determined to destroy it by a flood of waters.

One man, NOAH, a descendant of Seth, however, *found grace in the eyes of the Lord*. And on account of his piety, God was pleased to save him from the general destruction; commanding him to build an ark, or vessel, sufficient to contain himself, and his own family, and some of every species of animals, with proper provision for their subsistence. In the year of the world, 1656, and B. C. 2348, he entered the ark; and the windows of heaven were opened, and the fountains of the great deep were broken up; and the world which then was, being overflowed with water, perished. The waters, which had increased during one hundred and fifty days, at length subsided; and after being inclosed in the ark for about the space of a year, Noah, and all that were with him, came forth out of the ark, which rested on the mountains of Ararat, B. C. 2347. On quitting the ark, Noah erected an altar and offered thereon burnt-sacrifices; and the Almighty graciously accepted his piety, and declared, that he would not again curse the ground for man's sake, nor cut off all flesh by the waters of the flood. And as a token of that promise, said God, "I do set my bow in the clouds."

With the testimonies of the Sacred Scriptures, (Genesis, chap. 6, 7,) the writings of some of the ancient authors, and the different appearances of the globe, concur in support of the truth of this event. The length of the ark was 517 feet, its breadth 94, and its height 55.

Not only the lives of the Antediluvians, but of many after the flood were protracted to a great age. Adam lived 930 years, Methuselah 969 years, and Noah 950 years.

Many historians having marked some coincidences between the character and life of Fohi, the first emperor of China, and that of Noah, have conjectured that Noah might have been the founder of the Chinese empire.

The sons of Noah were Shem, Ham, and Japhet. Japhet was the eldest, and the patriarch pronounced a blessing upon him, saying,

How were the descendants of Seth and Cain distinguished?—Jabal?—Jubal?—Relate the particulars of Noah and the flood.—When did it take place?—What were the ages of several antediluvians?—What is said of Noah?—Repeat the prophetic words of Noah?

"God shall enlarge Japhet, he shall dwell in the tents of Shem, and Canaan shall be his servant." Concerning the posterity of Ham, he said, "Cursed be Canaan, a servant of servants shall he be unto his brethren." Shem was honoured by the Hebrews, who were his descendants, as were also the Assyrians, Persians, Syrians, &c. Ham was the founder of the Egyptians, Ethiopians, &c.

CHAPTER 2.

NOAH'S DESCENDANTS.

AMONG the most distinguished of the descendants of Ham, was *Nimrod*, who is termed, in Genesis, a mighty hunter before the Lord. The beginning of his kingdom was Babel, Erech, Accad, and Calneh.

The immediate descendants of Noah quitted the environs of Ararat, and descended to the plains of Shinar. On this spot they resolved to build a city, and a tower whose top might reach to heaven, about 2247 years B. C., and 100 years after the flood. When they had carried their edifice to a very considerable height, the Scriptures inform us that the Almighty confounded their language, so that they no longer understood each other. For this reason the city was called Babylon. This compelled them to relinquish their vain project, and the result was the dispersion of mankind into different countries.

Before this event mankind spoke the same language, and occupied the same portion of the earth; but their diversity of tongues occasioned their separation, and the forming of different nations. As families increased, their domains were extended, and towns and cities were erected. Hence arose the different laws and customs of nations, which have since overspread a considerable portion of the globe.

It may, perhaps, be collected from the testimony of the Sacred Scriptures, and from the deductions of philosophy, that man has always existed in society, and that the first societies were families, the first form of government patriarchal; that the first nourishment was the fruits of the earth, that gradually man became a keeper of flocks and herds, and a cultivator of corn, that from the union of families arose monarchies, the most ancient form of extended civil government. It is in this last state we propose to trace the most important events that have taken place among the various branches of the human race.

About 150 years after the deluge, Nimrod (the Belus of profane historians) built Babylon on the eastern side of the river Euphrates, and Assur built Nineveh, on the river Tigris, which became the capital of the Assyrian Empire.

NINUS, the son of Belus, and his queen Semiramis, particularly the latter, are said to have raised the empire of Assyria to a high degree of splendour. From the death of Ninus down to a revolt of the Medes under Sardanapalus, a period of 800 years, there is a chasm in the his-

What were Shem's descendants?—Ham's?—What is said of Nimrod?—When and by whom was the tower of Babel built?—What occasioned the dispersion of mankind?—What was the most ancient mode of government?—Who were the builders of Babylon and Nineveh?—What is said of Ninus and Semiramis?

tory of Assyria and Babylon, that can be supplied only by conjecture; and the earliest periods of the Egyptian history are equally uncertain.

ORIGIN OF LAWS.—Certain political writers have supposed that, in the infancy of society, penal laws must have been extremely mild. Perhaps the contrary was rather the case, as the more barbarous the people, the stronger must be the bonds to restrain them; and history confirms the supposition in the ancient laws of the Jews, Egyptians, Greeks, Romans, and Gauls.

Among the earliest laws of all states, are those regarding *marriage*, for the institution of marriage is coeval with the formation of society. The laws of *succession* are next in order. The father had the absolute power in the division of his estate; but primogeniture was understood to confer certain rights.

Early method of authenticating contracts.—Before the invention of writing, contracts, testaments, sales, marriages, and the like, were transacted in public. Of these the Jewish and Grecian histories furnish many examples. Some barbarous nations authenticate their bargains by exchanging symbols or tallies. The Peruvians accomplished most of the purposes of writing by knotted cords of various colours, termed *Quipos*. The Mexicans communicated intelligence to a distance by painting, or, as it is called, *picture writing*. Other nations used symbols called hieroglyphics, as did the Egyptians.

The first vehicles of history were poetry and song. The songs of the bards record a great deal of ancient history; and the laws of many of the ancient nations were composed in verse. Among barbarous nations, the monuments of their history are stones, both rude and sculptured, *tumuli* and mounds of earth; and among people more refined are columns, triumphal arches, coins and medals.

CHAPTER 3.

THE CALL OF ABRAHAM.

WHEN Abraham was about seventy-five years old, at the command of God he removed from Mesopotamia,* with Sarah his wife and Lot his nephew, into Canaan, (B. C. 1920,) where the Lord appeared to him, and promised that his seed should possess that land. He was afterwards compelled, however, to remove into Egypt for a short time on account of a great famine in Canaan. He had not been long in that country when Pharaoh the king, not knowing that Sarah was Abraham's wife, was struck with the charms of her person, and took her to his palace. (B. C. 1919.) God graciously interfered for them, and she was restored to Abraham. After their return from Egypt, Abraham and his nephew separated on account of a quarrel between the shepherds concerning the pasture.

* Mesopotamia is the country lying between the rivers Tigris and Euphrates.

What is said of penal laws?—What laws were supposed to have been first instituted?—What next?—How were bargains and contracts made in early times?—What of *Quipos*?—What were the earliest vehicles of history?—What were the earliest monuments?—The later ones?—From what country was Abraham called?—When?

About this time the Almighty renewed the promise to Abraham, "that in his seed all the nations of the earth should be blessed," when as yet he had no child. By the advice of Sarah, he took to him Hagar, her hand-maid, who bore him a son called Ishmael. (B. C. 1857.) A misunderstanding arising between her and Sarah, she departed from her master's house, and took with her Ishmael, who became the father of the Arabs. When Abraham was an hundred years old, Isaac, the promised child, was born, and was circumcised on the eighth day, according to the command of God, who had appointed that rite as a sign of the covenant made between himself and the patriarch.

In order to try his faith, the Lord ordered Abraham to sacrifice his beloved son Isaac, who was the child of promise. Accordingly he prepared to obey the command, bound his son, and laid him as a victim on the altar, when the Almighty, satisfied with his fidelity, bade him desist from his design, and repeated his promise to him who had not withheld his only son. Soon after this happened, Sarah died and was buried in Hebron. Abraham then espoused Keturah, by whom he had six sons, who settled in Arabia.

Abraham being solicitous to see Isaac settled, sent his steward (B. C. 1838,) to Padan Aram, to seek a wife for Isaac; and Rebecca, the patriarch's niece, became the spouse of his son. Abraham died at the age of one hundred and seventy-five years, and his sons Isaac and Ishmael buried him in the cave of Machpelah, where Sarah had been interred.

REBECCA bore Isaac two sons, Esau and Jacob. As the lads grew, Esau became a noted hunter, and was his father's favourite; but Rebecca evinced a partiality for his milder brother, who, she had been assured by divine revelation, was to inherit the blessing. When Esau returned from hunting one day, greatly fatigued, he sold his birth-right to Jacob for the gratification of his appetite. By afterwards depriving him of his father's blessing, Jacob incurred the displeasure of Esau (B. C. 1761,) and to avoid his resentment, was obliged to seek a retreat at Padan Aram, the place of his mother's nativity. On his journey, God renewed to him all the promises he had made to Abraham. Jacob was welcomed to the house of his uncle Laban, whose two daughters, Leah and Rachel, he married, having served their father seven years for each. They with their hand-maids bore the twelve patriarchs, and one daughter Dinah. His beloved Rachel bore only Joseph and Benjamin.

After having fed the flocks of his father-in-law for twenty years, and having amassed considerable wealth, he returned with his family and treasures unto his own country. Jacob despatched messengers to apprise Esau of his arrival; and sent with them a rich present as a token of his brotherly love. They met with a favourable reception, and Esau set out to meet his brother, with four hundred men. When Jacob perceived this numerous retinue, he was greatly alarmed, fearing that Esau

What was the Almighty's promise to Abraham?—When was Ishmael born?—Isaac?—What sacrifice was Abraham called to make?—What followed?—Whom did Isaac marry?—What was Abraham's age?—For what did Esau sell his birth-right?—When?—What followed?—To what country and family did Jacob retire?

still harboured feelings of resentment against him. The meeting of the two brothers, however, was amicable, and a perfect reconciliation was effected. Esau departed to his residence at Seir, and Jacob pitched his tents in the vicinage of Succoth. Isaac died in the hundred and eightieth year of his age, and his sons Esau and Jacob buried him.

JACOB lost Rachel when she was delivered of Benjamin: Joseph now became his favourite child, and was distinguished with peculiar marks of love. (B. C. 1729.) His brothers beheld with jealousy their father's partiality. They were further exasperated against Joseph, by his relating to them some remarkable dreams, which evidently foretold that he should come to great honour, and that his brothers should do him homage. Therefore to rid themselves of this object of their jealousy, they sold him to a troop of Arabian merchants, who carried him into Egypt, and disposed of him to Potiphar, captain of Pharaoh's guard. In the mean time the wicked brothers dipped his coat in blood, and sent it to their aged father, who in the anguish of his soul exclaimed "Joseph is without doubt rent in pieces." The young Hebrew served Potiphar in Egypt with diligence and fidelity, and his master advanced him to great honour, and appointed him overseer of all his affairs.

His mistress, however, conceived a violent passion for him, but Joseph rejected her solicitations. She then accused him to her husband of insulting her, and he was cast into prison. In the same place of confinement were Pharaoh's chief butler and chief baker, each of whom related a remarkable dream to Joseph, which he interpreted and appointed the time for their fulfilment, begging, as the only recompense, that the chief butler would remember his kindness when he was restored to his former office, as Joseph foretold he should be.

After this the king was greatly perplexed by a dream which the magicians and wise men were unable to interpret. (B. C. 1715.) The butler now recalled to mind his own dream, which had been accomplished precisely as Joseph had foretold. Accordingly, at his recommendation, Joseph was sent for, who readily interpreted this dream. He was now honoured at the Egyptian court, and raised to the highest distinction in the empire next to the king. He rode in the second state carriage, and they cried before him "Bow the knee." According to his prediction there came seven years of great abundance, when he built granaries, and collected vast quantities of grain for provisions in the famine that was to follow. Joseph espoused Asenath, the daughter of Potipherah, priest of On, by whom he had two sons, Manasseh and Ephraim.

How was he reconciled to Esau?—How came Joseph to be sold and carried to Egypt?—What gave occasion to his imprisonment?—What dreams did he interpret?—What was the consequence?—How did he serve Pharaoh?—How was he rewarded?

CHAPTER 4.

THE ISRAELITES IN EGYPT.

THE famine came on as Joseph had predicted, and was severe in Canaan. Jacob, hearing that there was corn in Egypt, sent his ten sons thither to purchase some, but kept Benjamin at home, as he was now the darling of his father. When the ten brothers arrived in Egypt, Joseph immediately recognised them; but being desirous of proving them, he pretended that they were spies, and ordered Simeon to be put into prison, while the nine went to carry provision for their families. He also told them not to presume to see him again without bringing Benjamin, their younger brother, with them. When they told this to their aged father, with his heart full of grief he exclaimed, "My son shall not go down with you."

But the urgency of the case, and the promise of Judah to restore Benjamin to his father, induced the patriarch to let him go. When Joseph beheld his younger brother, all his fraternal feelings returned, and after trying their affection for Benjamin, he discovered himself to his brothers, and instead of revenging their baseness, he owned the hand of Providence in the whole transaction. He then sent for his father and all the family to emigrate into Egypt. When Jacob saw the presents and carriages sent by his son, his heart revived and he exclaimed, "It is enough; Joseph my son is yet alive; I will go and see him before I die." The meeting was truly affecting; Pharaoh gave them permission to settle in the land of Goshen, and appointed Joseph's brothers his principal shepherds.

After living seventeen years in Egypt, the venerable patriarch felt his dissolution drawing nigh. (B. C. 1689.) He called his children into his presence, and after blessing them enjoined them to carry his bones into Canaan, to be buried in the sepulchre of his fathers. The body was embalmed, according to the Egyptian custom, and Joseph and his brothers, with a numerous retinue, carried it to Machpelah.

(B. C. 1630.) JOSEPH died in the hundred and tenth year of his age, greatly lamented by the Egyptians. On his death bed he reminded his brethren of God's promise to bestow upon them the land of Canaan, and by a solemn engagement bound them to carry his bones with them at their departure.

After a lapse of some years a new king commenced a violent persecution against the Hebrews, and subjected them to the most rigid slavery. Finding their numbers multiply very fast, he published a cruel edict, ordering that every male child of the Hebrews should be cast into the Nile as soon as born. (B. C. 1571.) About this time Moses

What occasioned the Israelites to go to Egypt?—In what part of Egypt did the Israelites settle?—Give an account of Jacob's death and burial.—What was Joseph's age?—What promise did he exact from his brethren?—What happened to the Hebrews after his death?—Who was Moses?—Relate the particulars of Moses in the bulrushes.

was born, and his parents finding him a promising child, hid him till concealment became dangerous. His mother then laid him in an ark of bulrushes, and placed it upon the banks of the river. He was discovered by Pharaoh's daughter, who sent his sister Miriam to fetch an Hebrew nurse, and she called her own mother, who was charged by the princess to nurse the infant. His royal patroness adopted him as her son, and gave him an education worthy of that dignity.

When he grew up, MOSES beheld with indignation the oppression and misery of his brethren, and having slain an Egyptian who abused one of the Hebrews, he sought an asylum in the land of Midian. Here he continued forty years, when he received the divine commission to the Egyptian court. He was joined by his brother Aaron; and on their arrival, they acquainted the elders of Israel with their mission. At their audience they demanded in the name of "Jehovah, the God of Israel," the dismissal of the Hebrews. The answer from Pharaoh was "I know not the Lord, neither will I let Israel go," and at the same time he ordered the task-masters to increase the work of the Hebrews.

Invested with divine authority, Moses again approached the presence of Pharaoh and made the same demand. He threw down his rod and it became a serpent; and by the command of God he stretched out the same rod and the waters were turned into blood. After this an innumerable swarm of frogs consumed the fruit of the ground, and the houses and even the beds of the Egyptians swarmed with them; then he turned the dust into venomous flies and innumerable quantities of lice; he afflicted them with terrible boils, breaking out with blains on man and beast. Still Pharaoh refused to let them go; but the smiting of the first-born of all the Egyptians, from the first-born of Pharaoh, to that of the captive, and also of their beasts, struck such terror into the Egyptians that they were glad to rid themselves of the Hebrews, and hastened their departure. On this memorable night was the Passover instituted; for the Israelites, by the command of God, had sprinkled their doors with the blood of a lamb, as a sign for the destroying angel to pass by.

(B. C. 1491.) Moses now marched at the head of this vast multitude, consisting of 600,000 men, besides women and children, their servants, and their cattle, under the guidance of God, in a pillar of cloud by day, and by night in a pillar of fire. They took with them the bones of Joseph, and when they came near the Red Sea, they saw Pharaoh and his army in their rear, for he was determined to pursue them and oblige them to return. But Moses, by divine appointment, stretched out his hand towards the sea, and the waters were divided so that the Israelites went over on dry ground. The Egyptians with impious rage pursued them into the sea, and were all drowned, while the Hebrews landed safe on the opposite shore. (See engraving at the beginning of the History of the Jews.)

His education.—What occasioned his flight to Midian?—His return to Egypt? What were the ten plagues of Egypt?—The Passover?—What caused the liberation of the Israelites?—What befel the Egyptians in the Red Sea?

The Israelites being thus miraculously delivered, marched through the desert, and were sustained by divine power. When they came to the foot of mount Sinai (B. C. 1491,) they heard the voice of the Deity deliver audibly the ten commandments. Moses went up into the mount, and was there forty days, during which time he had two tables of testimony written with the finger of God. When Moses went down, and saw the people dancing round a molten calf, which Aaron at their request had made, he grieved at their apostacy, and indignantly threw down the tables of stone and broke them. The people afterwards repented of their idolatry, and the Lord graciously gave them two other tables; and Moses demanded of them a free-will offering for the tabernacle which God had commanded him to rear. The people gladly assisted in this work, and in a short time it was completed, (B. C. 1490,) and Aaron and his sons were set apart for the ministry.

MOSES sent some spies to examine the Promised Land, who returned, after an absence of forty days, with an unfavourable report. This irritated the minds of the people, and they rose in a tumult to stone Moses and Aaron. But Joshua and Caleb, two of his spies, endeavoured to appease them, and wished them to march immediately into Canaan. But their courage failed, and God declared that none of the Israelites, above twenty years old, except Joshua and Caleb, should enter Canaan. Not even Moses, for he had displeased the Lord, and was allowed only to see the Promised Land. Accordingly they wandered about the wilderness for forty years, during which time this was fulfilled. (B. C. 1426.) Moses died in the hundred and twentieth year of his age, in view of Canaan.

CHAPTER 5.

THE JUDGES OVER ISRAEL.

JOSHUA (B. C. 1451,) succeeded Moses; and when they arrived on the borders of Canaan, he sent out spies, who entered Jericho, and found that the approach of the Israelites had struck terror into the inhabitants. On their return, Joshua passed over Jordan in a miraculous manner, and marched to Jericho. This was a walled city, and the Israelites, by the command of God, marched round the walls for seven days, carrying the ark of the covenant, blowing with rams' horns, and shouting. On the seventh day the walls fell down before them, and all the inhabitants, except Rahab and her family, who had received the spies, were slain. After this they advanced to Ai, which place was subdued.

In a glorious victory over the Canaanites, at the word of Joshua, "the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Having made a division of the Land of Promise among the people, Joshua assembled the tribes at Shechem,

On what Mount were the two tables delivered?—Relate the circumstances.—How long did the Israelites wander in the wilderness?—Where?—When and where did Moses die?—Who led the Israelites over Jordan into Canaan?—How was Jericho taken?—What miracle was performed by Joshua?

renewed the covenant between them and God, and reminding them of past favours, he exhorted them to adhere to their engagement. He died in the one hundred and tenth year of his age, and was buried in the border of his inheritance in Timnath-serah.

After this (B. C. 1426,) the tribe of Judah, under the command of Caleb, took and burnt Jerusalem, and obliged the inhabitants of Gaza, Askalon, and Ekron, to submit to them. The other tribes did not entirely destroy the Canaanites, but imposed a tribute upon them. They lived among them, and married the Canaanitish maids, and worshipped their idols. This was a cause of great disasters to them, and they met with continual defeats. The tribe of Benjamin (B. C. 1406,) was extinguished, except six hundred men, in a war which they waged against the other tribes. Repenting of this afterwards, the Israelites endeavoured to restore their fallen tribe, and at length succeeded.

On account of their wickedness and idolatry, God delivered them into the power of the Assyrians, whom they served eight years, when Othniel, Caleb's nephew, delivered them, and was judge forty years. After his death they were subject to the Moabites eighteen years. Ehud slew Eglon, king of Moab, and restored liberty to Israel, which they enjoyed eighty years. After this, the Canaanites brought them under slavery for twenty years; they were then delivered by Barak and Deborah, who ruled over them forty years. The Midianites were their next masters, in whose power they were seven years; Gideon marched against the forces of Midian, gave them a complete overthrow, and slew their generals. He enjoyed the government forty years. Abimelech, (B. C. 1236,) Gideon's natural son, slew his seventy brothers, except Jotham; usurped the authority, and exercised it in a tyrannical manner. He met his death at the siege of Thebez.

JEPHTHAH, one of their judges, marching against the king of the Ammonites, vowed, if he should be successful in his expedition, to sacrifice the living being that should first meet him on his return. Having returned in triumph, his daughter, an only child, came out to congratulate him on his success. When apprized of her father's rashness, she begged a respite of two months to bewail her youth, and then calmly met her fate.

After this, when the Israelites were tributary to the Philistines, God raised up SAMSON, a mighty man, who made great slaughter among them, and, on one occasion, slew a thousand Philistines with the jaw-bone of an ass. While he kept the cause of his great strength secret, his enemies had no power over him. But being enamoured of Delilah, a Philistine woman, he imparted the secret to her. This proved fatal to him; but he slew more of the Philistines at his death, than he had slain during his life.

ELI, the high priest, then assumed the government. He had two sons, Hophni and Phineas, who were guilty of injustice towards men,

Where, and at what age did he die?—What occurred under the command of Caleb?—What occurred under Othniel?—Ehud?—Gideon?—Where did he die?—What of Jephthah?—Samson, and the Philistines?—What is recorded of Eli and his sons?

and of impiety towards God. They were slain in a battle against the Philistines, and the ark of the covenant was carried away by the enemy. When the sad tidings reached the aged Eli, he was so distressed at them that he fell from his seat and died, in the ninety-eighth year of his age. After the Philistines had detained the ark four months, they voluntarily returned it to the Hebrews.

SAMUEL, (B. C. 1096,) the prophet, succeeded Eli in the government, which he maintained with so much integrity and satisfaction, that when he appointed his two sons to succeed him, the people demanded a king, alleging that his sons were unworthy of the succession. Samuel remonstrated with them; but finding all to no purpose, he proclaimed Saul, the son of Kish, king of Israel.

No sooner was SAUL (B. C. 1095,) invested with the regal dignity than he commenced a successful expedition against the king of the Amorites, which gained him the respect of all his subjects. This was followed by several victories over the Philistines. But being sent against the Amalekites, he presumed to act contrary to the directions of the prophet, and he was informed that the kingdom should be taken from him, and given to a neighbour more worthy of the dignity. Some time after this, God sent the prophet to Bethlehem to anoint David, son of Jesse, for the sovereignty.

SAUL being grievously afflicted with a demoniacal disorder, his friends had David summoned to court, to endeavour by his skill on the harp, to revive the spirits of the prince. In this he was successful; and when Saul seemed recovered, he obtained permission of Jesse to detain his son in his service. (B. C. 1069.) In a contest with Goliath, the champion of the Philistines, David displayed such signal valour and intrepidity, that the land resounded with his praise. This roused the jealousy of his royal master, who sought means to rid himself of this victorious champion. He gave him his daughter in marriage, on condition of his destroying 600 of the Philistines. He sought to entrap him by various means, and he even endeavoured to despatch him with his own javelin. Jonathan the king's son, had contracted an intimate friendship with David, and assisted him in escaping the king's treachery. David, to avoid the vengeance of Saul, sought an asylum with the Philistine kings. Samuel, the prophet, died, (B. C. 1059,) and was buried in Ramah, in the eighteenth year of Saul's reign.

SAUL, going against the Philistines, was greatly troubled at the superiority of the enemy, and went in disguise to a necromantic woman, desiring her to raise him up Samuel. The king was informed that he, together with his sons, would fall in the battle. Saul returned to the camp, and in the engagement the Hebrews were defeated with great slaughter, (B. C. 1055,) and the king and all his sons, except Ishbo-sheth, were among the slain. Abner, Saul's general, proclaimed this surviving son king. David was already acknowledged sovereign by one

Who was Samuel, and who was proclaimed king by him? — Why? — What is related of Saul and his victories? — On what conditions did David obtain Saul's daughter? — When did Samuel die? — Relate Saul's death, and David's advancement to the crown.

tribe at Hebron, and thus a civil war commenced, which raged for some time with great violence. But at length Ishbosheth was assassinated by the treachery of his friends, and David received homage from all the tribes of Israel.

CHAPTER 6.

DAVID AND HIS SUCCESSORS.

WHEN he was firmly settled on the throne, DAVID overran the land of the Philistines, and annexed it to his own dominions. He also subdued the Moabites, the Syrians, and the Idumeans. He took Mephibosheth, son of Jonathan, to his court, and honoured him at his table. The Hebrews defeated the Ammonites, with a great slaughter, and besieged them in their capital. But David fell into a grievous sin, for being enamoured of the wife of Uriah, an officer in the army, he procured his death at the siege, in order to gratify his passion. (B. C. 1035.) This flagrant injustice induced God to send Nathan the prophet with a reproof in the parable of the ewe lamb. David became sensible of his guilt, and implored forgiveness of the Lord.

In the mean time Joab, David's general, had been successful against the Ammonites, and had taken their capital. The troubles of David seem now to begin, for one son having committed incest, was slain by his brother. Absalom, his son, rebelled against him, and compelled him to flee for his life. (B. C. 1023.) This wicked son was slain in a battle fought against his father, who, on hearing of his son's death, exclaimed, "O my son Absalom; my son, my son! would to God I had died for thee." Having quelled this conspiracy, David returned to his palace, and died in the seventy-fifth year of his age, after a reign of forty years.

SOLOMON succeeded his father, and took off all he had reason to suspect of infidelity. He married the daughter of Pharaoh, king of Egypt, and began his reign with prudence and moderation. God appeared to him in a dream, and told him to name what he desired to have. The young king begged wisdom and discernment to govern his subjects wisely. He obtained his request, and received a more than ordinary share of understanding and wisdom. (B. C. 1013.) The Hebrews now enjoyed a long peace; and Solomon made an agreement with Hiram, king of Tyre, for timber to build the temple for which David had made preparations.

The foundations were laid in the fourth year of his reign, and in seven years, this stupendous pile of building was completed at an enormous expense. Solomon (B. C. 1005,) dedicated it to the Almighty, and removed the ark of the covenant, and the tabernacle into it with great pomp. He encouraged commerce, and built a numerous fleet,

Fate of Ishbosheth. — David's final success. — What nations did David subdue? — What of Mephibosheth? — Into what sin did David fall? — How was it improved? — What sons rebelled? — What was David's age, &c.? — Who succeeded David? — For what did Solomon pray? — What followed? — When were the foundations of the Temple laid? — When was it dedicated?

which traded to India and Ethiopia, and brought immense riches. As he advanced in years, he married a multitude of wives without regarding either the law of Moses, or of what country they were, and out of his affection for them, he followed their idolatries, and gave into their foreign customs. This apostacy drew the anger of God upon him, and he was informed that his posterity should lose the kingdom, except the tribe of Judah. He died in the fortieth year of his reign.

(B. C. 975.) REHOBAM succeeded Solomon, and in an assembly at Shechem declared his determination of ruling them with more rigour than his father. This incensed the people so much against him that ten tribes revolted, and ordained JEROBOAM king over them. Only the tribes of Judah and Benjamin submitted to Rehoboam, who resided at Jerusalem. Jeroboam, being apprehensive that if his subjects went to Jerusalem to worship in the temple, they would desert to his rival, set up two golden heifers, the one at Bethel, and the other at Dan, and appointed priests from among the meanest of his subjects. Those that abhorred his impiety, fled to Jerusalem, and greatly augmented the number of Rehoboam's subjects.

Displeased at the irreligious practices of Rehoboam, the Almighty permitted Shishak, (B. C. 972,) king of Egypt, to invade his dominions, and he advanced to the gates of Jerusalem. The Egyptian took the city without resistance; pillaged the temple, and carried off the riches of the king in great abundance. Rehoboam died after a reign of seventeen years, in the fifty-seventh year of his age, and was succeeded by his son ABIJAH.

In the mean time, Jeroboam continued in his impiety, and on the succession of Abijah, to the throne of Judah, he marched against the young king with a powerful army. (B. C. 958.) Jeroboam was completely defeated with a great loss. Abijah did not long survive his victory; and left his throne to his son Asa. Jeroboam died after a reign of twenty-two years, and was succeeded by his son *Nadab*, who resembled his father in impiety and wickedness. He had reigned only two years, when he was slain in a conspiracy made against him by *Baasha*, who usurped the authority, and destroyed all the race of Jeroboam.

(B. C. 955.) ASA, king of Jerusalem, was remarkable for his piety and goodness. In the tenth year of his reign, Zera, king of Ethiopia, marched against him with a numerous army. Asa, relying on the God of Israel, attacked the enemy, and overthrew them with great slaughter. After this, Baasha, the usurper who reigned over the ten tribes, invaded the kingdom of Asa. This prince made an alliance with the king of Damascus, who assisted him against Baasha.

ELAH, the son and successor of *Baasha*, when he had reigned two years, fell a victim to the treachery of *Zimri*, who survived his baseless only seven days.

OMRI then assumed the government over the ten tribes. He enjoyed his authority twelve years, and was succeeded by his son Ahab. The

Who succeeded Solomon?—Who ruled over Israel?—What was his sin?—Who invaded Jerusalem and pillaged the temple?—What wars took place between the kings of Judah and Israel?—What result?—What is recorded of Asa?

good king of Judah, Asa, died after a happy reign of forty-one years, and left his kingdom to his son, JEHOSEPHAT.

(B. C. 918.) AHAB, the king of Israel, exceeded his predecessors in impiety and wickedness. He espoused *Jezebel*, a Sidonian princess, who set up her foreign idols, and appointed priests and prophets for her idolatries, and slew those of the God of Israel. Naboth had a field adjoining that of the king, who wished to purchase it to join to his own. Naboth was not disposed to part with it, and Jezebel ordered Naboth to be stoned, upon pretence of blasphemy to God, and disloyalty to the king. As a just punishment for these infamous practices, the Almighty declared by his prophet Elijah, that both Ahab and his wife should be slain, and that dogs should lick his blood, and eat the body of Jezebel, which was fulfilled in the seventeenth year of Jehoshaphat, king of Judah. Jehoshaphat triumphed over a league formed against him, and died in the twenty-fifth year of his reign.

(B. C. 896.) AHAZIAH succeeded his father Ahab, on the throne of Israel. But happening to hurt himself by a fall, he sent to the God of Ekron, to inquire about his recovery.

ELIJAH the prophet intercepted the messengers, and bid them tell the king, that because he had despised the God of Israel, and had sent to inquire of an idol, he would not recover; accordingly, Ahaziah died in a short time after, and was succeeded by his brother *Joram*, (B. C. 889.)

In the reign of this prince, Benhadad, the Syrian general, besieged Samaria, and reduced the place to such dreadful extremity, that an ass's head was sold for eighty pieces of silver, and mothers were compelled to eat their own offspring. In this distress, God struck such terror into the hearts of the besiegers, that they fled with precipitation, and left such plenty of provisions in their camp, that a measure of fine flour was sold for a shekel, and every thing else in proportion, in the gate of Samaria.

CHAPTER VII.

JEHU, AMAZIAH, AND THEIR SUCCESSORS.

JEHU, who was anointed king by the prophet of the Lord, slew seventy of Ahab's sons, and forty-two princes of the house of Judah; he put Jezebel to death, and destroyed the worshippers of her idols. He did not utterly abolish idolatry, but allowed the people to worship the golden heifers. However, as a reward for his zeal for God, he was assured (B. C. 856) that his posterity should reign over Israel for four generations. He died in the twenty-eighth year of his reign. At the time he was zealous for the Jewish worship, *Athaliah*, daughter of Jezebel, reigned in Jerusalem, and she endeavoured to extinguish the house of David; but Joash escaped through the faithfulness of his friends, and in the seventh year of her reign, Athaliah was deposed,

Ahab? — Jehoshaphat? — What of Jezebel, and of Naboth's vineyard? — Jezebel's fate? — What did Elijah pronounce against Ahaziah? and what befel the Syrian army? — What is related of Jehu? — Athaliah?

and *Joash* proclaimed king. This prince forsook the worship of the true God, and was assassinated by his servants, after he had reigned forty years.

(B. C. 838.) AMAZIAH, his son, succeeded him on the throne of Judah, who brought the murderers of his father to justice. The beginning of his reign promised well; but his subsequent wickedness drew upon him captivity and distress. He was slain by a conspiracy in the twenty-ninth year of his reign.

During the latter part of this reign, *Jeroboam II.* reigned in Samaria. He was the cause of great troubles to his subjects; but afterwards he restored the kingdom of Israel to its former splendour. (B. C. 772.) He reigned forty-one years, and was succeeded by his son *Zechariah*, who was treacherously slain by Shallum, after a reign of six months. From this time, the history of Israel is replete with treasons, murders, and anarchy. *Tiglath Pileser* king of Assyria, in the reign of *Pekah*, overran the country beyond Jordan, and carried many of the inhabitants captive into his own kingdom.

While Israel was thus languishing under cruel tyrants, *Uzziah*, son of Amaziah, sat on the throne of Judah. He raised his kingdom to affluence and prosperity, and made several successful expeditions. This prince, presuming to usurp the priest's office, was struck with a leprosy, which proved fatal to him. He was succeeded by *JOTHAM*, his son, who was eminent for his virtue, for his pious zeal in beautifying the temple, and for repairing the walls of Jerusalem. He died in the sixteenth year of his reign.

AHAZ succeeded Jotham, his father, on the throne of Judah. By his impieties he drew upon his country an invasion by the allied armies of Israel and Syria. The Israelites slew one hundred and twenty thousand of the troops of Judah, and took two hundred thousand prisoners. They were met by the prophet *Obed*, who persuaded the Israelites to release their captives. The reign of Ahaz was a scene of vices, impieties, and misfortunes.

Pekah, king of Israel, was despatched through the treachery of *Hosea*, who usurped the authority. In the ninth year of his reign, he was taken captive by *Shalmanezer*, king of Assyria, and carried, together with the ten tribes, into Media. (B. C. 721.) He was the last king of Israel.

HEZEKIAH had succeeded his father Ahaz on the throne of Judah. This prince esteemed the worship of God of the greatest importance. He assembled the priests and Levites, proclaimed a passover, and invited to the temple all the worshippers of the true God. In the fourteenth year of his reign, *Sennacherib*, king of Assyria, invaded Judah with a mighty army, defying the God of Israel, and sent troops under the command of *Tartan*, *Rabsaris*, and *Rabshakeh*, to destroy Jerusalem. But the angel of God cut off in one night an hundred and eighty-five

Joash? — Mention the events of the reigns of Amaziah. — Jeroboam II. — Zechariah. — What is recorded of Uzziah? — Jotham? — Ahaz? — What victory did the Israelites gain over Judah? — What befel the Assyrian army in the days of Hezekiah?

thousand Assyrians; and their generals marched back to their own land. After this Hezekiah was dangerously ill; and Isaiah was commissioned to declare that his disease would prove fatal. The king implored that his life might be prolonged: the Almighty granted his request; and as a token of his life, the shadow of the sun went back ten degrees. He died in the twenty-ninth year of his reign.

(B. C. 698.) MANASSEH then ascended the throne, and as a punishment for his diabolical sacrilege, profaneness, and barbarous cruelty, his country was laid waste, and himself led captive to Babylon. He there humbled himself on account of his vices, and was afterwards restored to his kingdom; when he became as remarkable for his virtues, as he had been for his vices. (B. C. 643.) AMON, his son, succeeded, who imitated his father only in his wickedness. He perished by a conspiracy in the second year of his reign.

JOSIAH (B. C. 633,) ascended the throne at the age of eight years, and his long reign was a series of piety and benevolence. He suppressed idolatry, beautified the temple, and restored its worship to its ancient splendour. He lost his life in attempting to hinder the Egyptians passing through Judea.

JEHOIAHAZ then assumed the government; but after enjoying the dignity three months, he was deposed by the Egyptian king, who transferred the crown to JEHOIAKIM, and imposed a heavy tribute on the land. He paid this tribute for three years, and then revolted. Nebuchadnezzar, king of Assyria, overran the whole country, slew the king, and pillaged the temple of its most valuable vessels, which he carried to Babylon.

(B. C. 599.) JEHOIACHIN succeeded him in his throne and in his vices. After reigning three months, he, together with his court, was carried captive to Babylon. Nebuchadnezzar then appointed ZEDEKIAH, the late king's uncle, to be king, on condition of his paying a certain tribute. Having observed the oath for eight years, he revolted, Jerusalem was taken, and Zedekiah had his eyes put out, and was led captive to Babylon. The city and temple were pillaged, and the most stately edifices burnt to the ground; and the inhabitants were led in triumph to Babylon. Thus the kingdom of Israel was destroyed, after it had stood three hundred and eighty-eight years from the revolt of the ten tribes, and one hundred and thirty-four from the destruction of Samaria.

The Jews continued in slavery seventy years, (B. C. 536,) when, as had been predicted by Isaiah, Cyrus allowed them to return to the land of their nativity, and to rebuild Jerusalem and the temple of God. The number of those that returned was forty-two thousand four hundred and sixty-two. But the Cutheans, who had been planted in Samaria, when the ten tribes were carried into captivity, succeeded in hindering the building for some years. But under the reign of Darius, (B. C. 518,) Zorobabel obtained the royal consent, the temple was rebuilt, and dedicated with great solemnity.

Relate what change took place in Manasseh. — What king of Assyria reduced the people into captivity? — What befel Zedekiah? — Whither were the people led captive? — How long were the Jews in captivity? — By whom and by whose command was the temple rebuilt?

CHAPTER 8.

XERXES FAVOURS THE JEWS — MACEDONIAN DOMINION IN JUDEA.

XERXES, the son and successor of Darius, was well disposed to the Jews. He commissioned Ezra, the priest, to return with as many of his countrymen as were desirous to go. Ezra renewed the Jewish worship, and collected and revised the sacred books; after him the king permitted Nehemiah to rebuild the walls. In the reign of Artaxerxes, the consort of Esther, the Jewish nation was on the point of destruction through the baseness of Haman, an Amalekite, in favour at the Persian court. But at the intercession of the queen, her country was spared, and Haman was executed.

(B. C. 373.) The government of Judea was then annexed to the Syrian prefecture; and the high priests were entrusted with the administration of affairs. In the reign of Artaxerxes Mnemon, John, the high priest, quarrelled with his brother Jesus, and slew him in the temple. Bagoses, the governor of Syria, then polluted the temple, and imposed a tribute on the Jews for every sacrifice that was offered. During the priesthood of Jaddua, Alexander the Great, having vanquished Darius, sent to Jerusalem to demand provision for his army at the siege of Tyre; their refusal incurred the resentment of that prince; but the prudence of the priests, who went out of the city to meet Alexander, averted the threatened danger.

At the partition of the Macedonian empire, Ptolemy (B. C. 320,) invaded Judea, took Jerusalem by treachery on the Sabbath day, and led great multitudes of the Jews into Egypt. Being confident of their fidelity, he distributed many of them into garrisons, and admitted them to great privileges at Alexandria. On the succession of Philadelphus to the throne of Egypt, he released the Jews, to the number of a hundred and twenty thousand; and he procured a translation of their law for his library. About this time died Simon, the high priest, whose piety and integrity procured him the surname of the Just: Eleazer, his brother, then succeeded to the high priesthood.

On the succession of Ptolemy Philopater to the throne of Egypt, Antiochus the Great, king of Syria, endeavoured to wrest Palestine from his hands; and after the death of Philopater, the Jews were compelled to submit to Antiochus, (B. C. 204,) and at his death to his son Seleucus. On the death of Onias, the high priest, the Jews quarrelled among themselves about the succession. One of the parties fled to Seleucus, who marched against Jerusalem, and having taken the city, he pillaged the temple of its immense treasures, (B. C. 168,) he prohibited the Jews from observing the laws of their country, and the inhu-

By whom were Nehemiah and Ezra encouraged to rebuild the walls of Jerusalem, and renew the Jewish worship? — To what state was the Jewish government annexed? — By what act was Alexander the Great appeased? — Relate the particulars of the Ptolemies towards the Jews. — Who pillaged the temple and punished the people?

man tyrant sacrificed those who presumed to disobey his orders. He built a citadel that commanded the temple, and put into it a garrison of Macedonians.

(B. C. 167.) At length *Mattathias*, a priest of *Jerusalem*, with his five sons, and a few adherents, routed the generals of the tyrant, and destroyed the idols that *Antiochus* had set up. *Judas Maccabeus*, his eldest son, succeeded him, and struck great terror into the enemy, and slew their generals. After gaining three successive victories, he marched into *Jerusalem*, purified the temple, and offered the appointed sacrifices with great solemnity. He rebuilt the walls of the city, and erected fortifications in the neighbourhood. *Antiochus Eupator* having succeeded his father in *Syria*, marched against *Judas*, and besieged him in the temple at *Jerusalem*. Having spent much time at the siege, *Antiochus* made a treaty with *Judas*, but the perfidious Syrian, contrary to his oath, ordered his troops to demolish the walls. He despatched *Menelaus*, the high priest, and gave the high priesthood to *Alcimus*.

DEMETRIUS, the successor of *Antiochus*, sent *Bacchides* and *Alcimus* against *Judas*. When they arrived in *Judea*, they endeavoured to take the Jewish general by treachery; but *Judas*, being aware of their baseness, eluded their intentions. *Alcimus* applied to the Syrian court for more assistance. The king sent *Nicanor*, with numerous forces, who advanced to *Jerusalem*, and threatened to pull down the temple, unless they would deliver *Judas* to him. This heroic chief, however, attacked the Syrian general, and cut both him and all his troops to pieces, so that not one escaped. After this glorious victory the Jews enjoyed peace a short time, during which *Judas* contracted an alliance with the Romans, who had the treaty engraven in brass and deposited in the Capitol.

When *Demetrius* was informed of the death of *Nicanor*, he despatched *Bacchides* with an army into *Judea*. In an engagement, *Judas*, being deserted by many of his troops, fell fighting valiantly against *Bacchides*. *Jonathan* succeeded his brother *Judas* in the command of the Jewish army. (B. C. 160.) Having collected all his adherents, he went into the wilderness, whither *Bacchides* followed them, and attacked them on their Sabbath; but he was compelled to retire to *Jerusalem*, with the loss of two thousand men, and *Jonathan* escaped across the *Jordan*. *Bacchides* fortified all the principal cities in *Judea*, and put garrisons into them who made frequent sallies on the defenceless Jews. He then shut up the sons of the principal Jews in the citadel, at *Jerusalem*, as hostages, and afterwards returned to the king. But the enemies of *Jonathan* again persuaded *Demetrius* to send *Bacchides* against *Jonathan*. Victory once more decided for the Jewish general, and a treaty was made between him and *Bacchides*. *Jonathan* after this governed *Judea*, and restored peace to his country.

(B. C. 153.) In the dispute between *Demetrius* and *Alexander Balas*, the former feared lest *Jonathan* remembering how he had formerly

What family of Jews arose against the Syrians? — What did *Judas*, the heroic Jewish chief, effect? — What followed? — What success had *Jonathan* over the general *Bacchides*? — Who governed *Judea*?

treated him, should join his competitor; he therefore sought the friendship of Jonathan, by permitting him to raise an army, and to receive back the hostages in the citadel at Jerusalem. Alexander, wishing to outvie his rival, conferred on Jonathan the high priesthood, and sent him some rich presents. When Alexander obtained the crown of Syria, he honoured Jonathan in a distinguished manner. But the Syrians revolted in favour of young Demetrius, and Apollonius, governor of Cælo-Syria, marched against Jonathan, (B. C. 148,) but he was routed with great slaughter of his troops. Alexander, as a reward for his bravery, sent Jonathan a magnificent present, and allowed him Ekron, with its toparchy, for his inheritance. After maintaining the government of the Jews for seventeen years he was treacherously murdered by Trypho, one of Alexander's generals. (B. C. 144.)

SIMON succeeded his brother Jonathan in the high priesthood; and he delivered his country from the Macedonian yoke. He also took and demolished the citadel at Jerusalem. Antiochus, brother of Demetrius, having ascended the Syrian throne, sent ambassadors to Simon to make a league of friendship and mutual assistance. The high priest readily accepted their proposals, and presented Antiochus with large sums of money. (B. C. 139.) But this perfidious monarch soon after sent an army to ravage Judea and to seize Simon. However, his troops were defeated, and Simon made a league with the Romans. After Simon had been ruler of the Jews eight years, he was treacherously assassinated by Ptolemy, his son-in-law. The murderer also despatched two of Simon's sons, and endeavoured to take John, surnamed Hyrcanus; but he escaped from him, and assumed his father's office.

CHAPTER 9.

DOMINION OF THE ROMANS IN JUDEA—ASMONEAN DYNASTY.

ANTIOCHUS then invaded Judea, and having ravaged the country, he besieged Hyrcanus in Jerusalem, which he reduced to a dreadful state by famine. Antiochus then agreed to make peace with the Jews, on condition that they should deliver up their arms, pay tribute for Joppa, and should give him hostages, and five hundred talents of silver. After the death of Antiochus, the Jewish governor delivered his country from the Syrian yoke. (B. C. 130.) He also took Samega, and the neighbouring cities, Shechem and Gerizim; and demolished a temple built by Sanballat. Hyrcanus also renewed the league with the Romans; and he governed Judea with prudence and success for thirty years, during which period Jerusalem and the temple were restored to their ancient splendour and privileges.

He was succeeded by his eldest son, *Aristobulus*, who claimed sovereignty, and assumed to himself the diadem. He barbarously murdered his mother and brother. He died after a short but cruel reign, and his brother Alexander was appointed to succeed him. Alexander

What occurred between Jonathan and Alexander Balas? — What success had Simon? — With whom did he league? — How long did Hyrcanus govern Jerusalem?

led his army to besiege Ptolemais; but he was compelled to raise the siege for fear of Ptolemy Lathyrus, and received a terrible defeat on the banks of the Jordan. Alexander then turned his arms against Cælo-Syria; he besieged and took Gaza, and abandoned the city to the fury of his troops. After his return to Jerusalem he was insulted by his subjects, who pelted him with citrons, as he was sacrificing upon the altar. He was so enraged at their insolence that he slew about six thousand of the Jews. On account of his cruelties, he rendered himself odious to his subjects. To reduce them to submission, he slew thousands of them, which exasperated them so much the more against him. By his excessive debauchery, he brought on himself a disease which terminated fatally in the twenty-seventh year of his reign.

ALEXANDER left behind him two sons, Hyrcanus and Aristobulus, the elder of whom was appointed high priest. (B. C. 107.) Alexandra, the widow of the late king, assumed the government; but she was beset by the Pharisees, who compelled her to grant the most exorbitant demands. The queen becoming dangerously ill, Aristobulus made an attempt at seizing the government, and immediately after Alexander's death, the two brothers commenced a civil war about the succession. (B. C. 69.) Hyrcanus was compelled to resign the regal dignity to his younger brother, and to retire to his private estate. But Antipater, an Idumean, endeavoured to inflame the minds of the Jews against their new king. He persuaded Hyrcanus to apply to Aretas, king of Arabia, who marched with an army against Aristobulus, defeated him in a battle, and besieged him in the temple. In this extremity, Scarus, the Roman general, at the request of Aristobulus, obliged Aretas to raise the siege and to quit Judea. (B. C. 65.) Pompey cited the two brothers to plead their cause before him at Damascus. Having heard the complaints of each, he dismissed them with an assurance that when he came again into their country he would settle their affairs.

ARISTOBULUS, however, without waiting for the determination of Pompey, marched into Judea. This greatly incensed the Roman general, and he put Aristobulus into prison, and besieged Jerusalem. Pompey's army was admitted into the city, and the party of Hyrcanus delivered both the city and the king's palace to Pompey. The partisans of Aristobulus were closely besieged in the temple. However, the priests did not desist from offering the usual sacrifices, though numbers of them were slain at the altars. Twelve thousand Jews were slain, and Pompey penetrated into the inmost part of the temple. He restored the high priesthood to Hyrcanus, and then carried Aristobulus and his four children in triumph to Rome.

ALEXANDER, the son of Aristobulus, escaped from Rome, and, passing through Judea, collected numerous forces: but he was defeated in the vicinage of Jerusalem, by the Romans. Gabinius, the Roman general, divided Judea into five districts, and appointed a separate

What was the conduct, and what were the wars of Alexander?—Did not Pompey interfere between the brothers Hyrcanus and Aristobulus?—and in what manner?—How did Pompey treat the Jews in Jerusalem?—What Roman divided Judea into districts?

council for each. Thus, the Jews were delivered from a pontifical monarchy, and were governed by an aristocracy. Cassius after this pillaged the temple of its most valuable ornaments.

When Julius Cæsar had taken Rome he set Aristobulus at liberty, and sent him with two legions to settle the affairs of Syria. (B. C. 49.) But Pompey's party destroyed Aristobulus by poison; and the body, after lying in state for some time, was buried in the royal sepulchre at Jerusalem. His son, Alexander, was beheaded at Antioch by order of Scipio. Antipater rendered Cæsar considerable assistance in his war against Egypt, and was the principal cause of obtaining a glorious victory for the Romans. At the conclusion of that war, Cæsar confirmed Hyrcanus in the high priesthood, and bestowed on Antipater the privilege of a citizen of Rome, and a freedom from taxes every where. But Antigonus, son of Aristobulus, complained to Cæsar of his father's fate, and implored him to restore to him the principality from which he had been ejected. However, Antipater defended himself so ably, that he was appointed procurator of Judea.

ANTIPATER made Phasaelus, his eldest son, governor of Jerusalem, and committed Galilee to Herod, his younger son, who having slain the captain of a band of robbers, and also many of the banditti, was summoned before the sanhedrim to answer for this unlawful act, and which the people thought was the prelude to tyranny. (B. C. 46.) When he stood before the sanhedrim with a body of his guards, Sameas boldly appeared as his accuser, and Hyrcanus, perceiving that Herod would be condemned, adjourned the council till the next day, and Herod in the mean time retired to Damascus. He afterwards marched towards Jerusalem, intending to besiege the city, but he was dissuaded from his design by his father and brother.

A short time after, (B. C. 44,) Malachus, a partisan of the high priest, having caused Antipater to be poisoned, usurped the government of Judea. Herod resolved to revenge his father's death, and he procured the assassination of Malachus. When Antony arrived at Bithynia, ambassadors came from the Jews to accuse Phasaelus and Herod, saying that Hyrcanus had indeed the appearance of governing, but that these men engrossed all the power; but Antony showed so much partiality for Herod, that his accusers could not obtain a hearing, and the two brothers were created tetrarchs.

(B. C. 40.) ANTIGONUS, the son of Aristobulus, having engaged the Parthians to espouse his cause, advanced into Judea, where he was joined by some of the Jews; and Pacorus, the Parthian general, having fraudulently obtained Phasaelus and Hyrcanus in his possession, cast them into prison, where the high priest had his ears cut off, and Phasaelus put an end to his own existence. Herod with difficulty escaped with his family and treasures to the citadel of Massada. Having sought in vain assistance of Malachus, king of Arabia, he fled to the Romans. He informed them of his brother's death, and the miserable condition to which himself was reduced, and implored their assistance.

On whom did Cæsar bestow the high priesthood? — For what was Herod brought before the Sanhedrim? — To whom did Antony show such partiality?

The senate appointed *Herod, king of the Jews*, and he returned to Judea with some force to oppose Antigonus. Having recovered his family and treasures which he had left in Massada, Herod then laid siege to Jerusalem. Nothing was effected in the city till the following spring, when having espoused Mariamne, the daughter of Alexandra, he closely invested the city. But the Jews made a bold resistance against the united efforts of Herod and the Roman general; till at length the city was carried by storm, (B. C. 37,) three years after he was invested with the regal dignity at Rome. Antigonus was led in chains to Rome, and was afterwards put to death by the desire of Herod. And thus terminated the government of the Asmoneans, who had held the dignity a hundred and twenty-six years.

CHAPTER 10.

HEROD, KING OF THE JEWS.—BIRTH OF JESUS CHRIST.

HEROD collected all the gold and silver, and other valuables he could find in Jerusalem, that he might be able to make rich presents to the auxiliaries.

HYRCANUS, the high priest, who had been detained by the Parthians, at the earnest solicitation of Herod, returned to Jerusalem. Herod was compelled, though much against his inclination, to appoint Aristobulus, the son of Mariamne, to the high-priesthood, who officiated with such benignity at the ensuing feast of tabernacles, that the multitude could not refrain from expressing their zeal and affection for him with joyful acclamations. This excited the jealousy and suspicion of Herod, and after the festival, he appointed persons to hold Aristobulus under the water when he was bathing, till he suffocated.

ALEXANDRA, his mother, wrote an account of this treacherous scene to Cleopatra, queen of Egypt, and Herod was summoned to answer to the charge before Antony at Laodicea. But the presents of Herod had greater influence with his judge than the imputations of Cleopatra.

Before he left Judea, Herod had privately charged his uncle Joseph, that if Antony should condemn him, he should kill Mariamne, his wife, of whom he was passionately fond. Joseph informed her of this injunction, and when Herod returned, she reproached him with it. Salome, the king's sister, also told him that his uncle had held criminal conversation with his beloved Mariamne. He ordered Joseph to be executed, and Alexandra to be cast into prison.

HEROD after this made a successful expedition against the Arabians, and having given them a terrible overthrow, he was invested with the government of the country. (B. C. 30.) After the defeat of Antony at the battle of Actium, he first put to death Hyrcanus, the last of the Asmoneans, and then hastened to obtain the friendship of Cæsar. But as he could hardly expect to be successful on account of his alliance with Antony, he placed his wife and all his family in confinement, and

What terminated the government of the Asmoneans? — For what was Herod summoned before Antony? — What stratagems were now discovered? — To whom did Herod next pay his court?

enjoined his brother Pheroras, if he should not return, to despatch the women.

He so far ingratiated himself with Cæsar by his eloquence, and the frankness of his mind, that he held his crown more entirely and firmly than ever. Having conducted Cæsar on his way to Egypt, and made magnificent presents to the conqueror and his friends, Herod returned into Judea. He found his domestic affairs all in disorder. Mariamne was grieved that he would not allow her any hopes of surviving him, and received him with evident signs of dissatisfaction at his success. Their mutual love was now turned into hatred, and not long after the ill-fated Mariamne suffered death for a crime of which she was altogether ignorant. (B. C. 29.) After her execution, the king's affections for her were rekindled with more violence than ever, and his remorse was so extravagant, that he would call for her as though she were alive. He neglected public affairs, and gave himself up to despair.

While he was in this miserable condition, Alexandra endeavoured to occasion a revolt, which proved fatal to her, and to her partisans. Herod introduced the foreign manners, games, and standards into his kingdom, and this roused the indignation of his subjects, who laid several conspiracies for him. But the king used every precaution to avert the plots.

Herod sent his two sons, Alexander and Aristobulus, whom he had by Mariamne, to be educated at Rome; the former of whom afterwards espoused Glaphyra, the daughter of Archelaus, king of Cappadocia, and the latter Berenice, Salome's daughter. Herod had also another son named Antipater, who, through the intrigues of Salome, became the favourite of his father. This excited the jealousy of his two brothers, and the breach became wider every day. At length the king appeared before Cæsar's tribunal, and there accused his two sons, Alexander and Aristobulus, of treason. Cæsar, believing them to be innocent, endeavoured to reconcile them with their father.

But after a short time their dissensions broke out afresh, which were greatly increased by the malice of their enemies. Alexander was put into confinement, and soon after he wrote four several letters to his father, in which he accused, as his accomplices, Pheroras, the king's brother, Salome, and the whole court. This increased Herod's suspicions, and made him completely miserable, for he often fancied he saw his son with a drawn sword, ready to inflict the mortal wound. However, the calumnies raised against the young prince were, beyond all expectation, wiped off. But the plotting malice of the courtiers soon alarmed Herod with fresh conspiracies. Alexander and Aristobulus, after being accused of treason, were strangled, according to their father's order. (B. C. 8.)

But Herod had the mortification to find a real enemy in his other son, Antipater, who only wanted a fit opportunity to take off his father. A dispute arising between the king and Pheroras, the latter retired into his own tetrarchy in disgust, and joined Antipater in the conspiracy

For what act was Herod distressed in mind? — Who were his sons, and whom did they marry? — What befel his sons, Alexander and Aristobulus?

against his father. But at the death of Pheroras the whole was unravelled, and the wretched son was condemned to death. Soon after this, Herod fell into a grievous disease, of which he died. Before he expired he collected all the Jewish nobility, and ordered them to be confined in the hippodrome, and enjoined his sister, Salome, and her husband, Alexis, that as soon as he was dead they should put them all to death; for he supposed that he should thereby cast a gloom over the rejoicing at his death. This cruel order, however, was not fulfilled. (A. D. 1.) Archelaus, his son, was appointed his successor.

In the reign of Herod, *Jesus Christ, the Saviour of the world, was born at Bethlehem*, and the Eastern Magi, being directed by a wonderful appearance in the heavens, arrived at Jerusalem, inquiring where he was born. The grand sanhedrim directed them to Bethlehem. Herod was greatly alarmed, and passed a most cruel edict, hoping thereby to insure the destruction of his supposed rival; but his diabolical aim was frustrated.

HEROD named Archelaus, his son, as his successor; but it was necessary that the appointment should be seconded by Cæsar, and he was compelled to go to Rome. Antipas, another of Herod's sons, being flattered by Salome that he would have the succession, also repaired thither. However, the Roman arbitrator appointed Archelaus ethnarch of one half of his father's dominions, and promised to bestow upon him the royal dignity, if he conducted himself worthy of that honour. Cæsar divided the other half between Philip and Antipas.

CHAPTER 11.

JUDEA UNDER ROMAN PROCURATORS.

CRUCIFIXION OF JESUS CHRIST—DESTRUCTION OF JERUSALEM, AND FINAL DISPERSION OF THE JEWS.

IN the tenth year of Archelaus's government, the Jews, not being able to bear his barbarous and tyrannical usage towards them, accused him to Cæsar, who, after a patient investigation, banished Archelaus to Vienne, a city of Gaul, (A. D. 6,) and taxed Judea as a Roman province, and it was governed by a procurator sent from Rome. One of these, Pontius Pilate, (A. D. 20,) introduced Cæsar's effigies, which were upon the ensigns, into Jerusalem. The Jews earnestly solicited Pilate to remove these images, but he ordered his soldiers to threaten them with instant death if they would not depart. Multitudes of them laid their necks bare, saying that they would rather suffer death, than transgress their ancient laws. Pilate was deeply affected with their constancy, and carried away the hated standards.

JESUS CHRIST attracted particular attention in Judea about this time, proving the authority of his mission by working the most wonderful

What cruel orders did he leave at his death?—What most remarkable event now occurred?—How did Cæsar apportion out the Jewish dominions?—What change now took place in the government?

miracles : raising the dead, casting out evil spirits, healing the sick, giving sight to the blind, speech to the dumb, and hearing to the deaf. He chose for his most intimate friends twelve unlearned fishermen, and commissioned them to preach salvation to a lost world. The Jews, though they had long expected a Messiah, dragged Jesus before Pilate's tribunal, and obtained permission of the judge, though he pronounced him innocent, to crucify him. (A. D. 33.) On the third day after his crucifixion he rose from the grave, and afterwards showed himself to his disciples, and commanded them to spread his gospel over the whole earth.

On the death of the Emperor Tiberius, Agrippa, who had been cast into prison, was released from confinement, and appointed to be king of the tetrarchy of Philip, his deceased uncle. In the seventh year of his reign, he appeared at Cæsarea in a pompous manner, and having made an address to the people, they cried out, "That it was the voice of a God, and not of a man." But the result soon proved that the king was mortal, for he was struck with a dreadful disease, which terminated his existence in five days. After his death, Cuspius Fadus was appointed procurator. He was succeeded by Tiberius Alexander, and this last by Cumanus.

After this, Claudius Felix was appointed to the government of Judea, and under his administration the affairs of the Jews grew worse and worse continually, for the country was filled with robbers, murderers, and impostors. To him succeeded Porcius Festus, who found Judea so infested with robbers and impostors, that he was compelled to use the most signal severity. The villages were pillaged and burnt by the rabble. (A. D. 64.) Albinus, on his succession, endeavoured to keep the country in peace, by destroying many of the robbers. He was recalled by Nero, and Gessius Florus appointed his successor. This monster seemed to delight in oppressing the unhappy Jews, till they were compelled to take up arms against the Romans.

Rapine and murder now became common, and Florus did all in his power to incite them to revolt. Above three thousand were slain at Jerusalem by the Roman troops, (A. D. 69,) twenty thousand were slain in Cæsarea; two thousand at Ptolemais, and two thousand five hundred at Askelon; and the Jews retaliated their cruelties on the Romans, where they were able, and the whole province was a scene of inexpressible calamities. Cestius, the Syrian governor, drove the Jews into the capital; but after he had besieged the city for a short time, he retired with some loss. The Jews then appointed Josephus, with many other generals, to have the command of the war, and made preparations for a vigorous defence.

NERO, the emperor, then commissioned Vespasian to march into Judea to command the Roman army, who marched into Galilee, and took many of the strong cities. The *Zealots* (A. D. 70) invited the

Mention the event of Christ's crucifixion.—Was not Agrippa struck with a fatal disease?—What was the state of Judea at this time?—What fatal conflicts occurred between the Romans and the Jews?

Idumeans into their city for their assistance, and massacred all who dared to oppose them in Jerusalem. The Idumeans having taken the temple, slew with barbarous cruelty all they met, so that the city was deluged with blood and putrified bodies.

Vespasian remained inactive in Cæsarea; for he plainly saw that the power of the Jews greatly declined, through their intestine quarrels and murders. The two factions in Jerusalem were headed by John and Simon, who, although they endeavoured to destroy each other, yet united against the Romans. Vespasian being proclaimed emperor, left his son Titus with a select part of his army to destroy Jerusalem. Accordingly Titus closely besieged the city, which was reduced to a deplorable condition, through a dreadful famine, which was followed by a pestilence, and from the madness of the seditious, who spared neither young nor old whom they suspected.

However, they made a desperate defence against their besiegers, and at first had some slight advantages; but, notwithstanding their obstinate resistance, Titus compelled them to flee into the temple, which sacred edifice the conqueror was desirous to save. But it was burnt to the ground, while the groans of the dying echoed from the adjacent mountains. Titus endeavoured in vain to restrain the fury of his troops, and the city was razed to the ground after a siege of six months. (A. D. 73.) The number of those who perished during the siege amounted to about a million; and the captives to almost a hundred thousand. The two demagogues, John and Simon, were taken before Titus; the former was condemned to perpetual imprisonment, and the latter reserved to grace the victor's triumph.

The Roman emperor imposed an annual tribute on the Jews, and caused their lands to be sold for his own use. They have never been able to regain their ancient rights and privileges; but have wandered through all countries as outcasts and strangers; but still expecting the Messiah.

While the heart-rending tale of the miseries of this infatuated people is repeated, it is consolatory to reflect, that "there is hope in their end," they are not finally cast off; nor have they fallen beyond recovery. These broken branches will assuredly be grafted in again, and partake once more of the root and fatness of the olive-tree; or, to express the same animating promise of Holy Writ, without a figure—their privileges will be restored, their covenant blessings renewed, and in a far higher sense than before, Jehovah will be their God, and they shall be his people.

What caused the city to be deluged with blood? — What two factions were bent on each other's destruction? — What Roman general headed the forces? — Describe the conflict that razed the city. — What tributes did the Roman emperors impose? — What has been the state of the Jews since the destruction of their city?

CHAPTER 12.

ANCIENT NATIONS CONNECTED WITH THE JEWS.

THE PHŒNICIANS.

THE *Phœnicians* are supposed to have been a portion of the Aramæan race, who first settled about the Persian Gulf, and engaged themselves in trade and commerce. From thence a colony removed to the coast of Syria, and were named the Phœnicians. Their chief city was Sidon, and they afterwards built Tyre, on an island close upon the coast of the Mediterranean. We are indebted to them for the first attempts at commercial navigation, to which they were naturally led by the convenience of their harbours, and the excellent materials for ship-building, with which the surrounding mountains abounded. The fragments of Sanconiathon are the most ancient monuments of writing after the books of Moses. He was contemporary with Joshua, about 1440, B. C., and 500 before the cities of Attica were united by Theseus.

The *Phœnicians* (the Canaanites of Scripture) were a commercial people in the days of Abraham. In the time of the Hebrew Judges they had begun to colonize. Their first settlements were Cyprus and Rhodes; thence they passed into Greece, Sicily, Sardinia, and Spain, and they even formed establishments on the western coast of Africa. But their greatest colony was that of Carthage. The Sidonians carried on an extensive commerce at the time of the Trojan war, and the Tyrians bade defiance to the right of Israel, Egypt, and Babylon.

The *Phœnicians* appear to have made an early progress in manufactures. The glass of Sidon, the purple and fine linen of Tyre, were held in high estimation, luxury flourished in this almost impregnable island-city, whose merchants were princes. The Syrians trafficked largely with the eastern countries; and in return received the products of the latter to circulate in the west.

The circumnavigation of Africa, in the time of Necho, king of Egypt, six centuries before the birth of our Saviour, if entitled to credit, was entrusted to the Phœnicians.

ARABIA.

From the earliest account of history, the *Arabs* have led the wandering or nomadic life, to which the nature of their country has destined them. The numerous tribes, under the government of their Sheikhs and Emirs, roam the desert apart; at one time in friendship, at another in hostility. The camel and the horse are their companions and support. The strangers who penetrate their wilds have always been regarded as lawful prizes. We read of them under the various names of Edomites, Ishmaelites, Midianites, &c.

What is the supposed origin of the Phœnicians?—What was their character, their trade, colonies, &c.?—What their manufactures, navigation, &c.?—Describe the character of the Arabs, mode of life, &c.?

THE MOABITES.

The *Moabites* were the descendants of one of the daughters of Lot. (See Genesis.) They possessed themselves of a tract of land near the borders of Arabia, or Cælo-Syria, to which they gave the name of Moab. Their religion was a mixture of Judaism and idolatry. It was through the plains of Moab that the Israelites were passing when Balak ordered Balaam to curse Israel. (B. C. 1451.)

THE AMMONITES.

The *Ammonites* were the descendants of Lot's younger daughter, and occupied the county bordering on Moab. They were often engaged in war with the Israelites. (B. C. 1095.) We read of Nabash, one of their kings in the days of Saul, and of Hannor, the son of Nabash, treating contemptuously the ambassador of king David. Though they practised the rite of circumcision, their chief deity was Moloch, to whom they are said to have sacrificed human victims. As there is now no mention of them, they are supposed to have been blended with the Arabians.

THE MIDIANITES.

The *Midianites* were the descendants of Midian, one of the sons of Abraham, by his second wife Keturah. They inhabited a tract of country in Arabia-Petrea, between the Dead Sea and the Arabian Gulf. Some addicted themselves to traffic from place to place by caravans; others were shepherds abiding in moveable tents. The religion of the Midianites, though at first free from idolatry, became defiled by the abominations of the neighbouring nations. They are now no longer known as a nation, but doubtless blended with the Arabians.

THE EDMITES.

The *Edomites* were the descendants of Esau or Edom; the elder son of Isaac and Rebecca, who sold his birthright to his brother Jacob. The tract of country which they inhabited was situated between the river Jordan and the Mediterranean, known to the heathen writers under the name of Idumea. They trafficked with the inhabitants of Tyre and Sidon, and other parts of the Mediterranean, and by way of the Red Sea. Though, like their great progenitors, they adhered to circumcision and the worship of one God, yet there were blended with them some idolatrous ceremonies. The Edomites and Israelites, though the descendants of brothers, Esau and Jacob, were ever at enmity with each other. But during the Asmonean dynasty in the second century B. C., John Hyrcanus compelled them to embrace the Jewish religion, and they have since been blended with the conquerors.

THE AMALEKITES.

The *Amalekites* were descended from Amalek, the son of Esau's

From whom were the Moabites descended? — Who was the chief deity of the Ammonites? — From whom descended, and where their residence? — Who was the father of the Midianites? — What was their occupation, and where their residence? — Who was the progenitor of the Edomites? — Where did they reside? — With whom did they traffic?

first-born, Eliphaz, by his concubine Timna. For power and distinction they rank among the first of those already noticed. They were a warlike people. Both Saul and David warred successfully against them. But in the days of Hezekiah the prophecy of Balaam was fulfilled—"Amalek was of the first of the nations, but his latter end shall be, that he perish for ever."

THE CANAANITES.

The *Canaanites* occupied that portion of land apportioned to the twelve tribes of Israel after their wanderings in the wilderness. The Canaanites are distinguished in Scripture under the names of Hittites, Jebuzites, Amorites, Girgashites, Hivites, Perizites, and Canaanites. They appear to have laboured under the curse pronounced against Ham and Canaan his son, who probably was a partaker of his father's deeds. The religion of the Canaanites during the days of Abraham was supposed to be pure, for they acknowledged Melchisedek, a priest of the most high God; but in the days of Moses they had become gross idolators. They were comprehended under a great many states, each state under subjection to chiefs or kings.

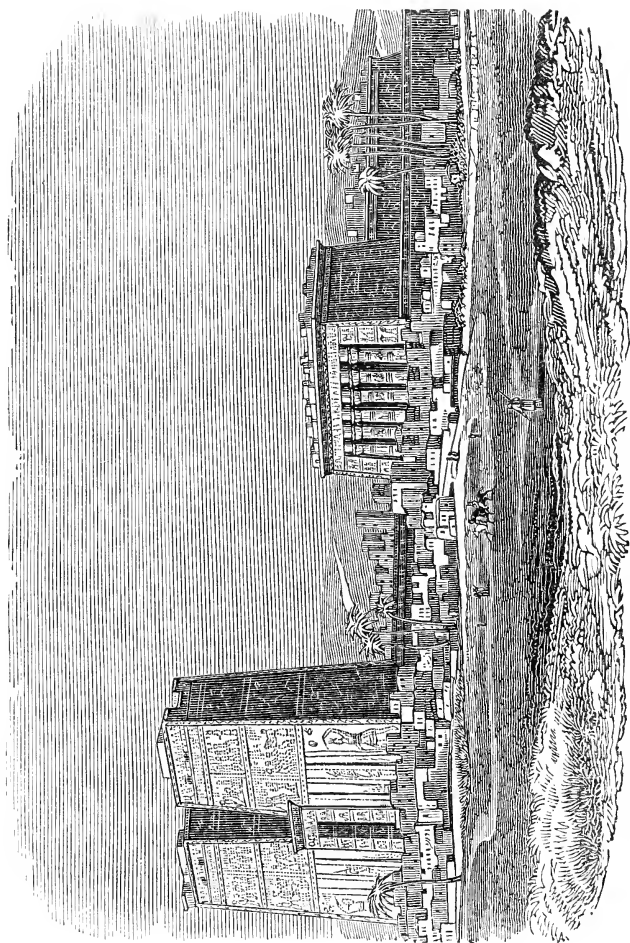
During a war of several years the greater part of the Canaanitish tribes was subdued; but they were not wholly extirpated as the Lord had commanded, for the Israelites grew weary of the war, and this act was subsequently attended with fatal consequences; the Israelites being often induced to join in their impious rites and their licentious idolatry.

THE PHILISTINES.

This people was descended, at least in part, from the posterity of Mizraim, or originally a colony from Egypt. They took possession of the best part of the Land of Promise, a strip of sea coast south of the Tyrians. In the days of Abraham they were known for the simplicity of their manners and the purity of their religion; but in the times of the Israelites they had imbibed all the vices of idolatrous nations. Their chief object of worship was Dagon, a sea god. There was, however, a pomp and magnificence in their religious ceremonies, and the arts and sciences were in use among them as among the neighbouring nations. After waging war with the Israelites, they fell with them under the dominion of the Assyrians and the succeeding great monarchies, and the prophecies of Zephaniah were verified, "Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod as the noon day, and Ekron shall be rooted up. The word of the Lord is against you, O Canaan, the land of the Philistines; I will even destroy thee; there shall be no inhabitant, and the sea coasts shall be dwellings for shepherds and folds for flocks."

From which of Esau's sons were the Amalekites descended?—With whom did they war?—What portion of land did the Canaanites occupy?—By what names were they distinguished?—What their religion?—By whom were they partly subdued?—Describe the Philistines,—their place of residence,—their descent—: their object of worship,—the people with whom they made war, &c.





Ancient Temple of the Egyptians, still remaining at Edfou, on the Nile.

ANCIENT HISTORY.

THE EGYPTIANS.

(45)

HISTORY OF THE EGYPTIANS.

CHAPTER 1.

DESCRIPTION OF EGYPT.—ITS ARCHITECTURE.

EGYPT comprehended anciently, within limits of no very great extent, a prodigious number of cities, some say 20,000, and an incredible number of inhabitants. Ancient Egypt may be divided into three parts:—Upper Egypt, or Thebais, the most southern part; Middle Egypt, or Heptanomis, so called from the seven Nomi, or districts it contained; Lower Egypt, which included what the Greeks called Delta, and all the country as far as the Red Sea, and along the Mediterranean.

THEBES, from whence Thebais had its name, might vie with the noblest cities in the world. Its hundred gates, celebrated by Homer, acquired it the surname of *Hecatompylos*, to distinguish it from the other Thebes in Bœotia. In Thebes (now called Said) have been discovered temples and palaces which are still almost entire, adorned with innumerable columns and statues.

One palace especially is admired, the remains of which seem to have existed to eclipse the glory of the most pompous edifices. Four walks extending farther than the eye can see, and bounded on each side with sphinxes, serve as avenues to four porticoes, whose height is amazing to behold. A hall which stood in this stately palace was supported by one hundred and twenty pillars, six fathoms round, of a proportionable height, intermixed with obelisks, which so many ages have not been able to demolish. Painting had displayed all her art and magnificence in this edifice. The colours themselves, which soonest feel the injuries of time, still preserve much of their beauty and lustre. Strabo speaks of a famous statue of Memnon, the remains of which he had seen.

Of Middle Egypt Memphis was the capital. It was situated on the west side of the Nile. Grand Cairo, which seems to have succeeded Memphis, was built on the other side of that river. The castle of Cairo is one of the greatest curiosities in Egypt; and the greatest rarity therein is Joseph's well, which has two stories cut out of a rock to a prodigious depth. The descent to the reservoir is by a staircase seven or eight feet broad, and so gradual as to be scarcely perceptible. The water is drawn up by oxen turning a wheel by a rope to which buckets are fixed.

How was Egypt divided?—What its population, &c.?—Describe its palaces edifices, statues, &c.—What curiosity is mentioned near Cairo?

EGYPT seemed to place its chief glory in raising monuments for posterity. The *Obelisk* is a quadrangular high cone, or pyramid, terminating in a point; often covered with mystical characters, or hieroglyphics. Every part of Egypt abounded with this kind of obelisks: they were for the most part cut in the quarries of Upper Egypt, where some are even now to be seen half-finished. The *Pyramid* is either a solid, or a hollow body, having generally a large square base, and terminating in a point. Three of the pyramids of Egypt, near the city of Memphis, more famous than the rest, have been ranked among the seven wonders of the world. The largest, like the others, was built on a rock having a square base, cut on the outside as so many steps, and decreasing gradually to the summit. The stones were of a prodigious size, thirty feet long, covered with hieroglyphics. A hundred thousand men were constantly employed in this work; and ten years were spent in hewing out stones, either in Arabia or Ethiopia, and twenty years more in building it.

These pyramids were tombs, and there is still to be seen in the middle of the largest an empty sepulchre, cut out of one entire stone, three feet deep, three broad, and a little more than six feet long. Thus all this expense, and toil of so many thousand men, ended in procuring for a prince a little vault for his remains: which, perhaps, after all, the populace would not, on account of his vices, suffer him to occupy. Pliny calls these pyramids a foolish and useless ostentation of the wealth of the Egyptian kings,—“*Regum pecuniæ otiosa ac stulta ostentatio.*” They differed much from the Romans, who sought to immortalize themselves by works, at once magnificent and of public utility.

The Labyrinth was still more surprising than the pyramids. It was built near the lake Moeris, the same with Arsinoë. It was not so much a simple palace as a magnificent pile, composed of twelve palaces, regularly disposed, having a communication with each other. Fifteen hundred rooms, interspersed with terraces, were ranged round twelve halls, and discovered no outlet to the observer. There were the like number of buildings under ground, designed for the burying-places of the kings, and for keeping the sacred crocodiles, which this nation, so wise in some respects, worshipped as gods! In order to visit the interior of this labyrinth, it was necessary to take the same precaution as Ariadne made Theseus use in fighting the Minotaur in the labyrinth of Crete.

The *Lake Moeris* has been deemed the most wonderful of all the Egyptian structures. King Moeris, to correct the irregularities of the Nile, caused that lake to be dug seven or eight leagues in circumference. This lake has a communication with the Nile, by a great canal, four leagues in length and fifty feet in breadth. When the Nile rose too high, the sluices were opened to draw off the water; but when the inundation was low, the lake supplied the deficiency. The inundations of the Nile are owing to the great rains which fall in Ethiopia, from whence the river flows. It begins to flow in Egypt at the summer sol-

What is said of its obelisks and pyramids?—For what purpose were they erected?—Describe the labyrinth and its use?—By whom was the lake Moeris formed?

stice, that is about the end of June, and continues rising till the end of September, and then decreases gradually during the months of October and November; after which it returns within its channel.

The overflowing of the Nile was always attended with an unusual joy through all Egypt, as the source of their happiness. The Egyptians generally sow in October and November as the waters subside, and their harvest is in March and April.

All the remains of Egyptian architecture bear evidence to the great wealth and resources of their rulers. Their temples and statues, their tombs and sarcophagi, are colossal in size and almost boundless in extent. The ruins still existing in Egypt strike every beholder with amazement, by their grandeur and extent. No ancient country can produce remains of equal magnitude and number. To enable our readers to form some conception of the size of their temples, we have inserted, at the commencement of this history of Egypt, a picture of the great temple at Edfou, on the Nile. To form a tolerable idea of its vastness, one must notice the comparatively diminutive proportions of the figures in the foreground.

Lower Egypt in shape resembles a triangle, or the Greek letter Δ *Delta*. This part is the best cultivated, the most fruitful, and the richest in Egypt. Its chief cities (very anciently) were Heliopolis, Heracleopolis, Sais, Tanis, Canopus, Pelusium, &c.; and in later times, Alexandria, Nicopolis, &c. It was in the country of Tanis that the Israelites dwelt.

There was at Sais a temple dedicated to Minerva, supposed to be the same as Isis. Heliopolis, or the City of the Sun, was so called from a magnificent temple dedicated to it. It was in Heliopolis that an ox, under the name of Mnevis, was worshipped as a god. Cambyzes, king of Persia, exercised his sacrilegious rage on this city, burning the temples, demolishing the palaces, and destroying the most precious monuments of antiquity.

Alexandria, built by Alexander the Great, vied almost in magnificence with the ancient cities of Egypt. When the Ptolemies had made themselves masters of Egypt, they soon drew all the trade into the kingdom, and Alexandria possessed the greatest traffic in the world, till a way was discovered to India by the Cape of Good Hope. For the convenience of trade, there was built near Alexandria, in the isle of Pharos, a tower which bore the same name. At the top of this tower was a fire to light such ships as sailed by night near these dangerous coasts. The famous architect Sostratus built it by order of Ptolemy Philadelphus. It was reckoned one of the seven wonders of the world. In Alexandria the arts and sciences were industriously cultivated. In that stately edifice called the Museum, the literati usually met, and were maintained at the public expense. The famous library, which was augmented considerably by Ptolemy Philadelphus and the munificence of kings his successors, at last contained 700,000 volumes.

How was the overflowing of the Nile received? — What temple was dedicated to Minerva? — What is said of Alexandria and the Watch-tower?

CHAPTER 2.

LEARNING AND SUPERSTITION OF THE EGYPTIANS—
MILITARY ESTABLISHMENT.

EGYPT was considered by the ancients as the most renowned school for wisdom and politics, and the source from which most arts and sciences were derived. Greece was so sensible of this, that its most illustrious men, as Homer, Pythagoras and Plato, its legislators, Lycurgus, and Solon and many others, visited Egypt to complete their studies.

Among the peculiar customs of Egypt, there was one by which no man was permitted to borrow money without pawning to the creditor the body of his father, which every Egyptian embalmed with great care, and kept reverentially in his house, whence it might be easily removed. The Priests in Egypt held the second rank to kings. They had great privileges and revenues. The Egyptians pretend to have been the first institutors of festivals and processions in honour of the gods. Different animals were sacrificed in different countries or districts; but there was one common and general ceremony in all sacrifices, viz. the laying of hands upon the head of the victim, and praying the gods to divert to it all the calamities which might threaten Egypt.

It is to Egypt that Pythagoras owes his favourite doctrine of his Metempsychosis, or transmigration of souls. Never were any people more superstitious than the Egyptians: they had a great number of gods to different orders and degrees; among whom two, Osiris and Isis, were generally adored. These were thought to be the son and moon; indeed the worship of these bodies gave rise to idolatry. Besides these, the Egyptians worshipped numerous other beasts; as the ox, the dog, the wolf, the hawk, the crocodile, the ibis, the cat, &c. Of all these, the bull Apis, called *Epaphus* by the Greeks, was the most famous. Magnificent temples were erected to him, extraordinary honours were paid to him while he lived, and still greater at his death. Egypt then went into a general mourning, and his obsequies were solemnized with incredible pomp.

It is evident that the golden calf set up by the Israelites was owing to their abode in Egypt, and in imitation of the god Apis. The Egyptians carried their folly to such an excess as to ascribe a divinity to pulse, and roots of the gardens. It is astonishing to see a nation, boasting of its superiority in wisdom, thus blindly abandoning itself to the most gross and ridiculous superstitions. To read of animals, and vile insects honoured with religious worship, placed in temples, maintained with great care and at an extravagant expense; to read that those who murdered them were punished with death; and that these animals were embalmed, and solemnly deposited in tombs, to read that even leeks and onions were acknowledged as deities, are excesses,

By whom was Egypt visited?—In what veneration were their priests held?—What were their objects of worship?—What the sacred homage paid them?

which we, at this distance, can scarcely believe, and yet they have the evidence of all antiquity.

The reasons given for the worship of these animals are *first* from *fabulous history*. It is pretended that the gods, in a rebellion made against them by men, fled into Egypt, and there concealed themselves under the form of different animals; and that this gave birth to the worship afterwards paid to them. The *second* is taken from the benefit these animals procure to mankind; oxen by their labour, sheep by their wool, &c. Philosophers, not satisfied with these reasons, have supposed a *third*, and that it was not offered to the animals themselves, but to the gods of whom they are symbols. But could that be called a raising of the divine attributes, to direct the worshipper to seek for their image in beasts of the most vile and contemptible kinds? But these philosophers themselves were not always able to ascend from sensible beings to their invisible author—the scripture tells us, that “while they professed themselves wise they became fools, for having changed the glory of the incorruptible God, into an image, made like unto corruptible man, and to birds, fourfooted beasts, and creeping things.”

In our mention of the pyramids, we have already observed, with what magnificence sepulchres were built in Egypt: for besides their being erected as monuments to the memory of the great princes, they were considered as the mansions where the body was to remain for a long succession of ages. Bodies were embalmed three different ways. The most costly were bestowed on persons of distinguished rank. Many hands were employed in the ceremony.—After emptying the body of the intestines, it was filled with perfumes and odoriferous drugs, myrrh, cinnamon, and all sorts of spices. The body was afterwards swathed in lawn fillets, glued together with a thin gum, and then crusted over with the most exquisite perfumes. These embalmed bodies are what we call mummies, brought from Egypt, and are to be seen in the cabinets of the curious. We find that part of these ceremonies were performed in the funeral honours done to Joseph in Egypt.

The profession of arms was in great repute among the Egyptians. Four hundred thousand soldiers, all natives of Egypt, were kept in continual pay, and trained up to the exactest discipline. Still they were not what is generally termed a warlike people. Egypt loved peace, and soldiers were maintained chiefly for security. The Egyptians extended their reputation more by colonizing than by conquest: still Egypt has given birth to illustrious conquerors, which will be duly noticed.

The first libraries were in Egypt, and the titles they bore inspired numbers to enter them, and penetrate into their secrets. The Egyptians were among the first to observe the course of the planets, and these observations led them to regulate the year, by the course of the sun into 365 days 6 hours. The overflowing of the Nile led to a knowledge of geometry, for the admeasurement, and adjusting the property

What were the reasons assigned for such worship?—How were the bodies usually embalmed?—Were the Egyptians a warlike people?

of the lands. What has been observed is sufficient to show the perfection to which architecture, sculpture, painting, &c., had arrived in Egypt. Of music they entertained but a mean opinion, considering it as a useless and dangerous diversion, not contributing to invigorate the body, while its direct tendency was to enervate the mind.

There were some plants peculiar to the soil: the *Papyrus* is a plant from the root of which shoot out a great many triangular stalks to the height of six or seven cubits. The ancients wrote at first upon palm leaves; next on the inside of the bark of trees; afterwards upon tables covered with wax; on which the characters were impressed with an instrument called *Stylus*, sharp-pointed at one end to write with, and flat at the other to efface, if needful, what had been written. At last the use of paper was introduced, and this was made of the bark of *Papyrus*, divided into thin flakes or leaves.

But the great and matchless wealth of Egypt arose from its corn, of which we read so early as the days of Joseph's administration. In later ages, it was the resource and the most certain granary of Rome and Constantinople.

CHAPTER 3.

OF THE KINGS OF EGYPT

No part of ancient history is more obscure or uncertain than that of the first kings of Egypt. This proud nation thought it glorious to lose itself in an abyss of infinite ages. According to its own historians, first gods, and afterwards demi-gods, or heroes, governed successively through a series of many thousand years; but the absurdity of this fabulous claim may be easily discovered. The most effectual way to reconcile such contradictions, is to suppose, with almost all modern writers upon this subject, that the kings of the different dynasties did not reign successively, but many of them at the same time, and in different countries of Egypt. There were four principal dynasties: that of Thebes, of Thin, of Memphis, and of Tanis.

The ancient history of Egypt comprehends 2158 years, and is divided into *three periods*. The *first* begins with the establishment of the Egyptian monarchy, by Menes or Misraim, the son of Cham (or Ham), in the year of the world 1816, and ends with the destruction of the monarchy by Cambyzes, king of Persia, in the year of the world 3479. This *first* period contains 1663 years.

The *second* period is intermixed with the Persian and Grecian history, extended to the death of Alexander the Great, which happened in the year 3681, and consequently includes 202 years.

The *third* period commences with the Ptolemies, and ends with Cleopatra in 3974, and includes a space of 293 years.

MENES.—Historians are unanimously agreed that Menes was the first king of Egypt; and it is supposed, not without foundation, that he is the same with *Misraim*, the son of Ham. Ham was the second son

What studies were they led to pursue? — What plants were peculiar to Egypt? — Mention the dynasties of Egypt. — How is Egypt divided? — What its periods?

of Noah, and after the dispersion from the tower of Babel he returned to Africa, and it was doubtless he who was afterwards worshipped as a god, under the name of *Jupiter Ammon*. Ham had four sons, *Chus*, *Misraim*, *Phut*, and *Canaan*. Chus settled in Ethiopia, Misraim in Egypt. Phut possessed that part of Africa that lies westward of Egypt; and Canaan of the country which has since borne his name. Menes, or Misraim, was the instructor in the worship of the gods, and in the ceremonies of the sacrifices.

BUSIRIS some ages after him built the famous city of Thebes, and made it the seat of empire. This prince is not to be confounded with Busiris, so infamous for his cruelties. *Osymandias*, according to Diodorus, raised many magnificent edifices, one of which was adorned with sculptures and paintings of exquisite beauty, representing his expedition against the *Bactrians*, a people of Asia, with an immense army. Not far from hence was seen a magnificent *library*, the oldest mentioned in history; and near it were statues representing all the Egyptian gods. His *Mausoleum* discovered an uncommon magnificence. It was encompassed with a circle of gold, a cubit in breadth, and 365 cubits in circumference; each of which showed the rising and setting of the sun, moon, and the rest of the planets.

UCHOREUS, one of the successors of *Osymandias*, built the city of Memphis near the point of the Delta, which the Nile divides into separate branches. This city being so advantageously situated, and strongly fortified, became almost the key of the Nile, and commanded the whole country. It was afterwards chosen as the usual residence of the Egyptian kings. It kept possession of that honour till it was rivalled by Alexandria. *Moeris* made the famous lake to which he gave his name.

Egypt had long been governed by its native princes, when strangers, called shepherd kings, from Arabia or Phœnicia, invaded and seized a great part of Lower Egypt, A. M. 1920, but Upper Egypt remained unconquered; and the kingdom of Thebes existed till the reign of Sesostris. These foreign princes governed about 260 years. Under one of those princes, called Pharaoh in Scripture, Abraham arrived there with his wife Sarah,* A. M. 2084, who was exposed to great hazard on account of her beauty. *Thetmosis* or *Amosis*, A. M. 2179, having expelled the shepherd kings, reigned in Lower Egypt. Long after his reign Joseph was brought a slave into Egypt by some Ishmaelitish merchants, A. M. 2276, and A. M. 2298 Jacob went with his whole family and settled there.†

* Genesis xii. 10. 20.

† Exod. i. 8. Father Fournemine makes *Sesostris*, of whom we shall soon speak, the Pharaoh who raised the persecution against the Israelites, and who employed only foreigners on his Egyptian works; and, if so, we may place the memorable event of the passage over the Red Sea under his son Pheron, and the characteristic impiety ascribed to him by Herodotus strengthens the probability.

Diodorus, speaking of the Red Sea, says a tradition has been transmitted through the whole nation, from father to son, for many ages, that once an extraordinary ebb dried up the sea so that its bottom was seen; and that soon after a violent flow brought back the waters to their former channel. It is evident that the miraculous passage of Moses and the Israelites must be here referred to.

Who are supposed to be its first kings? — Describe the Mausoleum of *Osymandias*. — Who reigned in the days of Abraham and Joseph?

Rameses Miamum, according to Archbishop Usher, was the name of the king who is called *Pharaoh* in Scripture. He oppressed the Israelites in a most grievous manner. This king had two sons, *Amenophis* and *Busiris*. Amenophis, the eldest, succeeded him A. M. 2494. He was the Pharaoh, under whose reign the Israelites departed out of Egypt, and who was drowned in his passage through the Red Sea.

According to Usher, Amenophis left two sons, one called *Sesosthis* or *Sesostris*, and the other *Armais*. The Greeks call him *Belus*, and his two sons *Egyptus* and *Danaus*. *Sesostris* was not only one of the most powerful kings of Egypt, but one of the greatest conquerors that antiquity boasts of. *Ælian* remarks that *Sesostris* was taught by Mercury, who instructed him in politics and the art of government. This mercury is he whom the Greeks call *Trismegistus*, i. e. thrice great. Egypt, his native country, owes to him the invention or improvement of almost every art. *Sesostris* fought successfully, first against the Arabians, and then against the Libyans, A. M. 2513. He formed no less a design than the conquest of the world. But before he left his kingdom, he provided for its domestic security. He began his expedition by invading Ethiopia, and making it tributary by an annual remittance of ebony, ivory, and gold. He next overran Asia, and pierced farther into India than Hercules or Bacchus, and, in after times, than Alexander himself had ever done, for he subdued the country beyond the Ganges, and advanced as far as the ocean. The Scythians, as far as the river Tanais, Armenia, and Cappadocia, were conquered. He left a colony in the ancient city of Colchis, situated east of the Black sea, where the Egyptian customs and manners have been ever since retained. Herodotus saw in Asia Minor, from one sea to another, monuments of his victories. In several countries we read, engraven on pillars, the following inscription: "Sesostris, King of Kings, subdued this country by the power of his arms." Such pillars were found even in Thrace; and his empire extended from the Ganges to the Danube. But he never attempted to preserve his acquisitions; and after having made wild havoc, up and down the world, for nine years, he confined himself almost within the limits of Egypt, and a few neighbouring provinces.

He returned, therefore, laden with the spoils of the vanquished nations, dragging after him a numberless multitude of captives, and covered with the falsely-acquired glory of invading provinces in a hostile way, and being the wilful cause of innumerable calamities. His officers and soldiers, indeed, he rewarded with a truly royal magnificence, in proportion to their rank and merit. With regard to himself, he enjoyed his repose in raising works that might contribute more to the enriching of Egypt than the immortalizing of his name. An hundred famous temples, raised as monuments of gratitude to the tutelary gods of all the cities, were the first testimonies of his victories. He made it his glory to employ only captives on these monuments of his conquests. *Sesostris* might have been considered as one of the most illustrious heroes of antiquity, had not the lustre of his actions been

What is related of *Sesostris*?—of his power,—of his conquests,—of his temples,—of his cruelties, &c.?

tarnished with a fondness of his own grandeur. When he went to the temple, or entered his capital, he caused the conquered princes, four abreast, to be harnessed to his car. Being grown blind in his old age, he despatched himself, after a reign of thirty-three years, and left his kingdom immensely rich.

CHAPTER 4.

EGYPTIAN COLONIES.

ABOUT the era in question, the Egyptians settled themselves in divers parts of the earth. The colony which Cecrops led out of Egypt, built twelve cities, or rather towns, of which he composed the kingdom of Athens, A. M. 2448. Danaus, the brother of Sesostris, retired to Peloponnesus, A. M. 2530, and seized upon the kingdom of Argos, which had been founded 400 years before, by Inachus. Busiris, A. M. 2533, brother of Amenophis, was infamous among the ancients for his cruelties. About the same time, A. M. 2549, Cadmus brought from Syria or Phœnicia, into Greece, the invention of letters. Only sixteen letters are ascribed to Cadmus, eight others being added afterwards.

PERON, A. M. 2547, succeeded Sesostris in his kingdom—but not in his conquests. In A. M. 2600, succeeded *Proteus*. He was of Memphis, where his temple was still standing in the time of Herodotus. The temple was dedicated to Venus, the stranger; and it is conjectured that this Venus was Helen: for, in the reign of this monarch, Paris, the Trojan, returning home with Helen, whom he had stolen, was driven by a storm into the mouth of the Nile, and from thence conducted to Proteus at Memphis, who reproached him with his perfidy and guilt. He detained Helen, with all her riches, and ordered Paris to quit his kingdom in three days. The king's order was obeyed, and Paris pursued his voyage. The ten years' siege of Troy and its fall was the consequence. Menelaus, on his return from Troy, called at the court of king Proteus, who restored him Helen with all her treasures.

RHAMPSINITUS is said to have been richer than any of his predecessors—*Cheops* and *Cephrenus*, brothers, seemed to strive which should distinguish himself most by impiety to the gods, and barbarous inhumanity to man. *Mycerinus* was the son of Cheops, but of a character opposite to that of his father. He again opened the temples of the gods, restored the sacrifices, and made his subjects enjoy the blessings of an equitable administration, so that Egypt resounded with his praises. *Asychis* enacted the law relating to loans, which forbade a son to borrow money without giving the dead body of his father, by way of security.

If we suppose the six preceding reigns to have continued 170 years, (for the duration of some is not fixed by Herodotus,) there will remain an interval of nearly 300 years, to the reign of Sabacus, the Ethiopian. In this interval may be placed a few circumstances related in Holy Scripture. Pharaoh, (A. M. 2991,) gave his daughter in marriage to

What settlements and colonies were formed?—What is said of Pheron and Proteus?—What of Rhampsinitus, Cephrenus, &c.?

Solomon, king of Israel. After him reigned *Sosach*, or *Shishak*, other wise called *Sasonchis*. It was to him, (A. M. 3026,) that *Jeroboam* fled, to avoid the wrath of Solomon. He abode in Egypt till Solomon's death; and then returning, he put himself at the head of the ten tribes, over whom he declared himself king.

This *Sosach*, in the fifth year of the reign of *Rehoboam*, marched against Jerusalem and plundered its treasures. *Zerah*, king of Ethiopia, and doubtless of Egypt also, made war upon *Asa*, king of Judah, (A. M. 3063.) *Asa* marched against him in full reliance on the God whom he served, "Lord," said he, "it is nothing for thee to help, whether with many, or with them that have no power. Help us, O God, for we rest on thee, and in thy name we go against this multitude," &c. The prayer of faith was heard, God struck the Ethiopians with terror; they fled, and "were destroyed before the Lord and before his host." (2 Chron. xiv. 9—13.) *Anysis* was blind, and under his reign *Sabachus*, king of Ethiopia, being encouraged by an oracle, entered Egypt with a numerous army, and possessed himself of the throne. He reigned fifty years with great clemency and justice. *Sethon* reigned fourteen years. He is the same with *Sevechus*, the son of *Sabachon*, or *Saul*.

Till the reign of *Sethon*, the Egyptian priests computed 341 generations of men, which make 11,340 years, allowing three generations to 100 years. Such was the folly of the Egyptians, to lose themselves in a remote antiquity, to which no other people pretended. *Thraca*, (A. M. 3199,) joined *Sethon* with an Ethiopian army, to relieve Jerusalem. He succeeded *Sethon*, and was the last Ethiopian king who reigned in Egypt. After his death, the Egyptians, not being able to agree about the succession, were two years in a state of anarchy. At last, twelve of the principal noblemen, conspiring together, seized the kingdom, and divided it into so many parts.

PSAMMETICHUS, (A. M. 3334,) was one of the twelve—and he, by the aid of some Grecian soldiers, Carians and Ionians, that had been cast upon Egypt by a storm, defeated the eleven kings, and remained sole possessor of Egypt. As soon as he was settled on the throne he engaged in a war against the king of Assyria, to settle the limits of the two empires. *Psammetichus* died in the 24th year of *Josias*, king of Judah, and was succeeded by his son *Necho*, (A. M. 3388.)

NECHAO is often called in Scripture *Pharaoh-Necho*. He attempted to join the Nile to the Red Sea by a canal. They are separated by the distance of at least 118 English miles. After 120,000 workmen had lost their lives in this attempt, *Necho* was obliged to desist. The oracle having been consulted, answered that it would open a passage to the barbarians to invade Egypt. He was more successful in another enterprise. Skilful Phœnician mariners, whom he had taken into his service, having sailed out of the Red Sea to discover the coasts of Africa, went successfully round them; and the third year after their setting out, returned to Egypt, through the Straits of Gibraltar. This was

What reference is made to the Scripture history? — What was the prayer of *Asa*, king of Judah? — Did the Egyptians boast of their antiquity? — What is related of *Psammetichus*? — What adventure is related of *Pharaoh Necho*?

an extraordinary voyage, in an age when the compass was not known. It was made twenty-one centuries before *Vasco de Gama*, a Portuguese discovered a way to India by the Cape of Good Hope, in A. D. 1497.

CHAPTER 5.

NECHAO, PSAMMIS, APRIES—CONQUEST OF EGYPT.

THE Babylonians and Medes having destroyed Nineveh, and with it the empire of the Assyrians, Nechao became alarmed, and advanced to the head of the Euphrates, with a powerful force, in order to check their progress. Josiah, king of Judah, so famous for his piety, observing that he took his route through Judea, resolved to oppose his passage, in which he was not only overthrown by him, but received a wound, of which he died on his return to Jerusalem. (2 Kings xxiii. 29, 30. 2 Chron. xxxv. 20—25.) Nechao continued his march towards the Euphrates; defeated the Babylonians; took the city of *Carchemish*, and returned to Egypt. Being informed in his march homeward that Jehoahaz had caused himself to be proclaimed king of Jerusalem, without first asking his consent, he sent him prisoner to Egypt, where he died; Nechao gave the sceptre to Eliakim, (called by him Jehoiakim,) another of Josiah's sons: and imposed an annual tribute on the land of an hundred talents of silver, and one talent of gold.

NABOPOLASSER, king of Babylon, perceiving his years and infirmities increase, associated his son, Nabuchodonosor, or Nebuchadnezzar, with him in the empire. This young prince vanquished the army of Nechao, near the river Euphrates; and reduced the revolted provinces to their allegiance, as Jeremiah had foretold. Nechao dying after a reign of sixteen years, left the kingdom to his son *Psammis*, (A. M. 3404.) The reign of *Psammis* was but six years. He was succeeded by *Apries*, who, in Scripture, is called *Pharaoh Hophrah*, (A. M. 3410,) and reigned twenty-five years. During the first years of his reign, he was victorious at Cyprus and at Sidon; and made himself master of all Phœnicia and Palestine. Such a rapid success so elated his heart, that he boasted it was not in the power of the gods themselves to dethrone him. But the true God, offended at such presumption, expressed his mind to Ezekiel as follows:—"Son of man, set thy face against Pharaoh, king of Egypt, and prophesy. Thus saith the Lord God, behold, I am against thee, Pharaoh, the great dragon that lieth in the midst of his rivers; which hath said, 'my river is mine own, and I have made it for myself;' but I will put hooks in thy jaws," &c. These and other predictions were fully verified in the calamities with which Egypt was soon to be overwhelmed.

The king of Babylon, taking advantage of the intestine divisions, which the rebellion of Amasis had occasioned in that kingdom, marched thither at the head of his army. He subdued Egypt from Migdol to Magdol, and made so horrible a devastation wherever he came, that the damage could not be repaired in forty years. Nebuchadnezzar having loaded his army with spoils, and conquered the whole kingdom,

How did Necho treat the kings of Judah?—What prophecy of Ezekiel was fulfilled?—Did Nebuchadnezzar make a conquest of Egypt?

left Amasis as his viceroy, and returned to Babylon. Apries (Pharaoh Hophrah) hired an army to oppose Amasis, but being overcome, he was carried to Sais, and strangled in his own palace.

The prophet had foretold that, during forty years, the Egyptians should be visited with great calamities, and then there should be no more princes of the land of Egypt. The event was verified; for, at the termination of that period, the Persians possessed themselves of Egypt, and it was made a province of the Persian empire, and has been governed ever since by foreigners. For since the ruin of the Persian monarchy, it has been subject successively to the Macedonians, the Romans, the Saracens, the Mamelukes; and lastly, to the Turks, who possess it to this day.

After the death of Apries, *Amasis* became peaceable possessor of Egypt, and reigned forty years over it; he was, according to Plato, a native of the city of Sais. He built many magnificent temples. Herodotus admired a chapel at Sais, formed of one single stone, twenty-one cubits* in front, fourteen in depth, and eight in length. It had been brought from Elephantina, and 2,000 men were employed three years in conveying it along the Nile. Amasis had a great esteem for the Greeks. He granted them large privileges, and permitted such of them as were desirous of settling in Egypt to live in the city of Naucratis, so famous for its harbour. He is the only king who conquered the island of Cyprus, and made it tributary. Under his reign Pythagoras came into Egypt, was initiated into the mysteries of the country, and instructed by the priests in whatever was most abstruse and important in their religion. It was here he imbibed his doctrine of the Metempsychosis, or transmigration of souls.

In the expedition in which Cyrus conquered so great a part of the world, Egypt, doubtless, was subdued like the rest of the provinces, and Xenophon declares this in the beginning of his *Cyropædia*. Probably, after the forty years of desolation, which had been prophesied by the prophet, were expired, Egypt, beginning gradually to recover itself, shook off the yoke, and recovered its liberty. Accordingly, we find that Cambyses, the son of Cyrus, on his ascending the throne, carried his arms into Egypt. On his arrival there, *Amasis* was just dead, and was succeeded by his son, *Psammenitus*. (A. M. 3479.) Cambyses, having gained a battle, pursued the enemy to Memphis, besieged and took the city. However, he treated the king with clemency, and assigned him an honourable pension; but being informed that he was secretly concerting measures to reascend the throne, he put him to death. *Psammenitus* reigned but six months, and all Egypt submitted to the victor.

From this era the history of this nation will be blended with that of the Persians and Greeks, till the death of Alexander. At that period a new monarchy arose in Egypt, founded by Ptolemy, the son of Lagus, which continued till Cleopatra, or about three hundred years.

* The cubit is nearly twenty-two inches.

To whom were the Egyptians successively subject? — What temple was built by Amasis? — What resulted from the expedition of Cyrus? — With what histories will that of Egypt be henceforward blended?



The Carthaginian General, Hannibal, swearing eternal enmity to the Romans.

ANCIENT HISTORY.

THE CARTHAGINIANS. (61)

HISTORY OF THE CARTHAGINIANS.

CHAPTER 1.

ORIGIN OF THE CARTHAGINIANS—THEIR RELIGION, GOVERNMENT AND COMMERCE.

THE Carthaginians were indebted to the Tyrians, not only for their origin, but also for their manners, language, customs, laws, religion, and application to commerce. They spoke the same language as the Tyrians, and these the same as the Canaanites. If it were not the Hebrew, it was at least a language entirely derived from it, for many of the characters were Hebrew. The word Pœni, from which Punic is derived, is the same with Phœni, or Phœnicians, because they came originally from Phœnicia. This accounts for the strict union which always subsisted between the Phœnicians and the Carthaginians.

When Cambyses had resolved to make war upon the latter, the Phœnicians, who formed the chief strength of his fleet, told him plainly, that they could not serve him against their countrymen; and this declaration obliged that prince to lay aside his design. The Carthaginians were never forgetful of the country from whence they came, and to which they owed their origin. They sent regularly every year to Tyre a ship freighted with presents, as a quit-rent paid to their ancient country: and its tutelary gods had an annual sacrifice offered to them by the Carthaginians, who considered them as their protectors. They sent thither the first fruits of their revenues, and a tithe of the spoils taken from their enemies, as offerings for Hercules, one of the principal gods of Tyre and Carthage; and when Alexander was besieging Tyre, the Tyrians sent away their wives and children to Carthage, where they were received and entertained with kindness and generosity.

It appears, from several passages in the history of Carthage, that its generals began and ended all their enterprises with the worship of the gods. Hamilcar, father of the great Hannibal, before he entered Spain, offered up a sacrifice to the gods; and his son, treading in his steps, before he left Spain and marched against Rome, went to Cadery, to pay the vows he had made to Hercules. This religious homage was not the ambition of particular persons only, but of the whole nation. Polybius has transmitted to us a treaty of peace concluded by Philip,

From whom were the Carthaginians derived, and what their language, manners, customs, &c.? — What their attachment to the mother country?

son of Demetrius, king of Macedon, and the Carthaginians, in which the respect and veneration of the latter for the deity, and their persuasion that the gods preside over human affairs, are strongly displayed.

The Carthaginians had two deities to whom they paid particular worship. The first was the goddess *Cælestis*, called also *Urania*, or the moon, who was invoked in great calamities. This has been supposed to be the same deity whom Jeremiah (Jer. vii. 18, and xlv. 17—25) calls the queen of heaven, and who was held in so much reverence by the Jewish women, that they addressed their vows to her, burnt incense, poured out drink-offerings, and made cakes for her with their own hands.

The second deity adored by the Carthaginians, and in whose honour human sacrifices were offered, was *Saturn*, known in Scripture by the name of *Moloch*. This worship passed from Tyre to Carthage. *Philo* quotes a passage from *Sanchoniathon* which shows that the kings of Tyre, in great danger, used to sacrifice their sons, to appease the anger of the gods; and that one of them, by this action, procured himself divers honours, and was worshipped as a god, under the name of the planet Saturn. To this, doubtless, was owing the fable of Saturn's devouring his own children. This custom prevailed long among the Phœnicians and Canaanites, from whom the Israelites borrowed it, though forbidden expressly by heaven. At first, children were inhumanly burned, either in a fiery furnace, like those in the valley of Hin-nom, so often mentioned in Scripture, or in a flaming statue of Saturn. Mothers made it a part of their religion to view the spectacle with dry eyes, fearing lest the victims being offered with an unbecoming grace, should anger the gods.

The Carthaginians retained the barbarous custom of offering human sacrifices to their gods till the ruin of the city; for some time afterwards it was suspended from fear of their drawing upon themselves the indignation and arms of Darius. It appears from Tertullian's Apology, that the custom prevailed to the consulship of Tiberius, who hanged the sacrificing priests themselves on the trees which shaded the temple.

“Religion,” says Plutarch, “is placed between two rocks, equally dangerous to man, and injurious to the Deity—namely, impiety and superstition. The one, from an affectation of freethinking, believes nothing; the other, from a blind weakness, believes all things. Impiety, to rid itself of a terror which galls it, denies the very existence of Deity, while superstition, to lull its fears, forges false gods.”

The government of Carthage was founded upon principles of consummate wisdom. Aristotle ranks this republic among those held in the greatest esteem by the ancients. He remarks, that from its foundation to his time, (upwards of 500 years,) no considerable sedition had disturbed the peace, nor any tyrant oppressed the liberty of Carthage. The government united three different authorities; these authori-

Mention what was their strong religious impression. — From whence originated the fable of Saturn destroying his own offspring? — Did the Carthaginians offer human sacrifices? — What judicious remark does Plutarch make?

ties were that of the two supreme magistrates, called *Suffetes**—that of the *senate*,—and that of the *people*. Then, afterwards, the tribunal of *One hundred*, which had great influence on the republic. The power of the Suffetes was only annual, and their authority in Carthage answered to that of consuls at Rome. The senate was composed of persons venerable for age, experience, birth, riches, or merit. When the votes were unanimous, the senate decided supremely, and there lay no appeal from it; but when there was a division, the power of deciding devolved on the *people*.

The *Trade of Carthage* was its predominant characteristic. The power, the conquests, the credit and glory of the Carthaginians, all flowed from their trade. Situated in the centre of the Mediterranean, and stretching their arms both eastward and westward, the extent of their commerce embraced the known world. From Egypt they brought fine flax, paper, corn, and sails and cables for ships; from the coasts of the Red Sea, spices, frankincense, perfumes, gold, pearls, and precious stones. From Tyre and Phœnicia, purple and scarlet, rich stuffs, costly furniture, and divers curious and artificial works. From the western world, for the commodities carried thither, they brought iron, tin, lead, and copper. They thus enriched themselves at the expense of all nations, and became for a time lords of the sea. The most considerable personages of the city were not ashamed to trade. They made settlements on the coast of Spain, and, some time after, *New Carthage* gave the Carthaginians an empire in that country almost equal to that which they enjoyed in Africa.

CHAPTER 2.

RESOURCES, EXTENT, AND EARLY HISTORY OF CARTHAGE.

THE gold and silver mines found in Spain were to the Carthaginians an inexhaustible source of wealth, that enabled them to sustain such long wars against the Romans. Polybius, as quoted by Strabo, says, “that in his time, upwards of 40,000 men were employed in the mines near Nova Carthago, and furnished the Romans every day with 25,000 drachms, or 859*l.* 7*s.* 6*d.* Carthage must be considered not only as a commercial but also as a warlike republic. Its genius and the nature of its government led it to traffic, and the necessity for defending their colonies, and the desire of extending the empire of commerce, led them to war. Their military power consisted in their alliances with kings, with tributary nations, and in mercenary soldiers purchased of neighbouring states. From Numidia they drew a nimble, bold, impetuous, and indefatigable cavalry; from the Balearic Isles, the most expert slingers in the world; from Spain, an invincible infantry; and from Greece itself, soldiers fit for all the various operations of war.

* This word is derived from *Sophetim*, which, with the Hebrews and Phœnicians, signifies judges.

What was the mode of government in Carthage?—Mention the extent and variety of the trade of Carthage.—From what gold mines were they enriched, and from whence did they recruit their armies?

In this manner the Carthaginians at once sent powerful forces, composed of soldiers which were the flower of all the armies in the universe, without depopulating either their fields or cities by new levies—without suspending their manufactories—without interrupting their commerce, or weakening their navy. They possessed themselves, by venal blood, of provinces and kingdoms, and made other nations the instruments of their grandeur and glory. But as these forces were fortuitously brought together, they did not adhere by any natural, intimate, or necessary tie. Thus the grandeur of the Carthaginians being sustained only by foreign supports, was shaken to the foundation when they were once taken away; and the rebellions which harassed Carthage in its later years, ought to have taught the citizens, that no miseries are comparable to those of a government which is supported by foreigners; since neither zeal, security, nor obedience can be expected from them. This was not the case with the republic of Rome. As the Romans had neither trade nor money, they were not able to hire forces; but, then, as their resources were within themselves, they had a surer dependence in extreme emergencies than the Carthaginians.

With respect to the glory which results from study and knowledge, Carthage was not entirely deficient. The sending Massinissa, son of a powerful king, thither for education, gives us room to believe that the state was provided with an excellent school. The great Hannibal was not unacquainted with polite literature. Mago, another celebrated general, did as much honour to Carthage by his pen as by his victories. He wrote twenty-eight volumes upon husbandry, which the Roman Senate held in such esteem, that, after the taking of Carthage, they gave orders to have these books translated into Latin; and there is still extant a Greek version of a treatise, drawn up by Hanno, in the Punic tongue, relating to the voyage he made with a considerable fleet round Africa.

Among the writers who have adorned Africa, the celebrated Terence may be placed at their head. But though Carthage was the place of his birth, he received his education in Rome, where he acquired that purity of style, that delicacy and elegance, which have gained him the admiration of all succeeding ages. During the Punic wars he was sold a slave to Terentius Lucanus, a Roman Senator, who, after giving him an excellent education, granted him his liberty, and called him, as was then the custom, by his own name. Notwithstanding what has been said of the learned men of Carthage, there has been a great scarcity of them—barely furnishing three or four writers in upwards of 700 years. Eloquence, Poetry, and History, seem to have been little known among them.

In Carthage, the study and knowledge of youth were, for the most part, confined to writing, arithmetic, book-keeping, and what related to traffic. Accordingly, there was seldom seen among them that elegance of behaviour, and those sentiments of honour, which are generally the

Wherein did their forces differ from those of Rome?—What attention did they pay to learning?—Mention one of the few great men that flourished. To what was children's knowledge chiefly confined?

fruits of a liberal education in all civilized nations. Hence it was, that the merit of the greatest men in Carthage was sullied by great failings, low vices, and cruel passions. Cicero says, "the qualities of the Carthaginians are craft, skill, industry, and cunning (*calliditas*)."^{*} Craft and cunning lead naturally to lying, hypocrisy, and breach of faith, and this was so notorious, that to signify any remarkable dishonesty, it was usual to call it *Punic honour*; and a knavish, deceitful mind, was emphatically called *Punicum ingenium*, a Carthaginian mind.

The *history of the Carthaginians*, from the foundation of Carthage to its ruin, included about 700 years, and may be divided into two parts—the first extends to the Punic war—the second, to the destruction of the state. Carthage in Africa, was a colony from Tyre, the most renowned city for commerce in the world. Tyre had long before transplanted another colony into that country, which built Utica, made famous by the death of the second Cato, who for this reason is generally called *Cato Uticensis*. The foundation of Carthage may be fixed about the year of the world 3158, when Joash was king of Judah; 79 years before the building of Rome, and 846 before the birth of Christ.

It is ascribed to Elisa, a Tyrian princess, better known by the name of Dido. Ithobal, or Ethbaal, king of Tyre, and father of the noted Jezebel, was her great-grandfather. She married her near relation, Acerbas, called also Sicharbas and Sichæus, an extremely rich prince, and Pygmalion, king of Tyre, was her brother. This prince having put Sichæus to death, that he might possess his immense treasures, Dido eluded the cruel avarice of her brother by withdrawing secretly, with all her dead husband's possessions. She landed on the coast of Africa, on the gulf where Utica stood,^{*} and there settled with her followers, after having purchased some lands from the inhabitants of the country. Dido, welcomed by the natives of the country, was induced to build her city, which she named Carthada,[†] a name that, in the Phœnician or Hebrew tongue, signifies "new city."[‡] It is said that while the foundations were digging, a horse's head was found, which was thought to be a good omen; and a presage of the future warlike genius of the people.

The dominions of Carthage were not long confined to Africa. The inhabitants extended their conquests into Europe, by invading Sardinia, seizing a great part of Sicily, reducing almost all Spain, and having sent powerful colonies everywhere, they enjoyed the empire of the seas for more than six hundred years; and formed a state which was able to dispute pre-eminence with the greatest empires of the world, by their wealth, their commerce, their numerous armies, their formidable fleets, and above all, by the courage and abilities of their captains. The first

^{*} Distant about fifteen miles from where Tunis now stands.

[†] Kartha Hadath.

[‡] There is a tale, though generally exploded by the learned, that Dido put a trick upon the natives, by the purchase of so much land as an ox's hide would encompass. She then cut the hide into the smallest thongs, and with them encompassed a large tract of ground, on which she built a citadel called Byrsa, from the hide.

What were the usual qualities of the Carthaginians?—How do you divide the Carthaginian history?—What is related of Dido, the Tyrian princess?

wars of the Carthaginians were an ineffectual attempt to free themselves from the annual tribute which they engaged to pay the Africans for the land. They next carried their arms against the Moors and Numidians, and won conquests from both,—this enabled them to shake off the tribute, and also to possess themselves of a considerable part of Africa. About this time there arose a dispute between Carthage and Cyrene, on account of their respective limits. Cyrene was a powerful city, situated on the Mediterranean, towards the greater Syrtis, and had been built by Battus, the Lacedæmonian.

It was agreed on each side that two young men should set out at the same time from each city; and that the place of their meeting should be the common boundary of both states. The two Carthaginians (who were brothers, named Philæni) made the most haste, and their antagonists, pretending that foul play had been used, and that these brothers had set out before the time appointed, refused to abide by the appointment, unless the two brothers, to remove all suspicion of unfair dealing, would consent to be buried alive in the place where they had met. They acquiesced with the proposal; and the Carthaginians erected on that spot two altars to their memory, and paid them divine honours in their city; and from that time the place was called “*Aræ Philænorum*,” “The altars of the Philæni,” and served as the boundary of the Carthaginian empire.

CHAPTER 3.

COLONIES OF CARTHAGE—FOREIGN WARS—HAMILCAR— HANNIBAL.

THE island of Sardinia, during their wars, supplied the Carthaginians with abundance of provisions. The chief town of the southern and most fertile part was Caralis, (or Calaris) now Cagliari. On the arrival of the Carthaginians, the natives withdrew to their almost inaccessible mountains, from whence the enemy could not dislodge them. The people of the Baleares, now called Majorca and Minorca, were accustomed from their infancy to handle the sling, and they furnished the Carthaginians with the most expert slingers in the world, and were of great service to them in their battles and sieges. They flung large stones above a pound weight; and it is said that they could throw leaden bullets with so much violence, that they would pierce even the strongest helmets, shields, and cuirasses; and were so dexterous that they scarcely ever missed their aim. From this practice these islands were called Baleares, and *Gymnasiæ* by the Greeks.*

The occasion of the Carthaginians first landing in Spain was to assist the inhabitants of Cadiz, who were an ancient colony of Tyre, and who were invaded by the native Spaniards. These Tyrians established

* Bochart derives the name of these islands from two Phœnician words. Baal-jare, or master of the art of slinging

What the extent of the Carthage dominions?—How were the boundaries of their country determined?—What is said of the Balearic Isles?

there the worship of Hercules, and erected to his honour a magnificent temple, which became famous in after ages. At the time that Hannibal set out for Italy, the coast of Spain, which lies on the Mediterranean, had been almost wholly subdued by them, and there they built Carthagera, and they were masters of the country as far as the river Iberus, which bounded their dominions.

The wars which the Carthaginians carried on in Sicily are better authenticated. From the triangular form of Sicily, it received the name of Trinacria, or Triquetra. When the Carthaginians first carried their arms into Sicily is not known, but they had already possessed some part of it when they entered into a treaty with the Romans, namely, the same year that the kings were expelled, and consuls appointed, twenty-eight years before Xerxes invaded Greece. Some time after the conclusion of this treaty, (A. M. 3520,) the Carthaginians made an alliance with Xerxes, king of Persia, by which the former were to invade, with all their forces, those Greeks who were settled in Sicily and Italy, during which Xerxes would march in person against Greece itself.

The preparations for this war lasted three years; and Hamilcar, the most experienced captain of the age, sailed from Carthage with his formidable army, landed at Palermo, and marched against Himera. Gelon, an able warrior, made a very vigorous defence; Hamilcar was killed, and his ships were fired; a dreadful slaughter ensued, and the Carthaginians were compelled to surrender at discretion. This battle was fought the very day of the famous action of Thermopylæ, in which three hundred Spartans, with the sacrifice of their lives, disputed Xerxes' entrance into Greece. When the news of this disaster was brought to Carthage, consternation, grief, and despair, threw the whole city into confusion.

The conduct of a second war was committed to Hannibal, who had been invested with the highest dignities of the state—being one of the Suffetes. He was grandson to Hamilcar, who had been defeated by Gelon, and killed before Himera. In his boyhood his father had made him repair to the temple of Jupiter and swear eternal enmity to the Romans. (See engraving at the commencement of the History of the Carthaginians.) In this expedition he was successful, and the victor exercised the most horrid cruelties without showing regard either to age or sex. When Hannibal returned to Carthage, the whole city came out to meet him with the most joyful acclamations.

Three years after, they appointed Hannibal their general, a second time; and on his pleading his great age, and refusing the command of the war, they gave him for lieutenant, Imilcon, son of Hanno, of the same family. The number of their forces, according to Timæus, amounted to above 120,000 men. Agrigentum, a prodigiously rich city, first felt the fury of the enemy. It was situated on the coast that faces Africa. Hannibal opened the campaign with the siege of this city. The besieged, who at first had gained several advantages, were

How came the Carthaginians to land in Spain?—Why was Sicily called Trinacria?—What event threw Carthage in confusion?—Was Hannibal successful?—How was he received on his return?—What was his success at Agrigentum?

at last so pressed by famine, that they were compelled to abandon the city ; and never was a more melancholy spectacle seen. The unhappy exiles arrived at Gela, the nearest city, and there received all the comforts they could expect in their deplorable condition. In the mean time Imilcon entered the city. The plunder was immensely rich. A numberless multitude of pictures, vases, and statues of all kinds, were found here ; the citizens having an exquisite taste for the polite arts.

He afterwards besieged Gela, and took it, notwithstanding the succours which were brought by Dionysius the tyrant, who had seized upon the government of Syracuse. Imilcon ended the war by a treaty with Dionysius, which secured to the Carthaginians the conquests they had gained, and left the Syracusans still subject to Dionysius, who concluded this peace to establish his new authority, and to enable him to gain resources for carrying on the war successfully.

Dionysius opened the campaign with the siege of Motya, which was the magazine of the Carthaginians in Sicily, and which, after a vigorous defence, was taken by storm ; but it was retaken by Imilcon the following year. His army, however, was so greatly reduced by the plague, that he sent to Dionysius, during a suspension of hostilities, for leave to carry back with him the remains of his shattered army. Being arrived in Carthage, which he found overwhelmed with grief and despair, he entered his house, shut his door against the citizens, and then gave himself the fatal stroke, to which the heathen falsely gave the name of courage, though, in reality, it is no other than a cowardly despair.

But the calamities of this unhappy state did not stop here ; for the Africans rose, and, after seizing upon Tunis, marched directly to Carthage, to the number of more than 200,000 men. Happily for the Carthaginians, this numerous army had no leader, no provisions or military engines, no discipline or subordination. Divisions, therefore, arising in this rabble of an army, and the famine increasing daily, the individuals withdrew to their respective homes, and delivered Carthage from a dreadful storm. Notwithstanding their late disasters, the Carthaginians continued their enterprises on Sicily. Mago, their general, and one of the Suffetes, lost a great battle and his life. After an interval of peace, Mago, the son of him who had been lately killed, gave battle to Dionysius, and obtained a victory, which put them in possession of their former dominions in Sicily, besides 1,000 talents for defraying the expenses of the war. Dionysius died some time after, and was succeeded by his son of the same name.

CHAPTER 4.

HANNO, AGATHOCLES — WAR WITH ROME.

A SECOND treaty was concluded with the Romans, not differing materially from the first, about the 402d year of the foundation of Rome.

Did not Imilcon besiege and take Gela? — What was the fate of Imilcon the Carthaginian? — To what perils were the Carthaginians exposed? — What delivered them from the dreadful storm?

(A. M. 3656.) After the death of the elder Dionysius, Syracuse was involved in great troubles. The son, who had been expelled, restored himself by force, and exercised great cruelties there. The Syracusans had recourse to the Corinthians for assistance, who sent over Timoleon, a man of great merit, with ten ships and about a thousand soldiers. In his march to Syracuse his army continued to increase. Dionysius, having no refuge left, put the citadel into his hands, and escaped by his assistance, to Corinth, where he turned schoolmaster. Mago, being apprehensive of the disaffection of his forces, withdrew from the scene and arrived at Carthage. On his arrival he was impeached, but he prevented the execution of the sentence passed on him by a voluntary death.

About this time in all probability, there happened at Carthage a memorable incident, related by Justin. Hanno, one of the most powerful citizens, formed a design of seizing on the republic, by destroying the whole senate, which deed was to have been committed when they all had assembled to celebrate his daughter's marriage. But the conspiracy was discovered, and Hanno, after further efforts to accomplish his diabolical design, was taken prisoner; after having been whipped, his eyes were put out, and he was put to death under the most cruel tortures. The Carthaginians, ever severe in their punishments, extended them even to the innocent. His children and all his relations, though they had not joined in his guilt, shared in his punishment. Not a single person of his family was left, either to imitate his crime or to revenge his death.

Brief notice must now be taken of the war which Agathocles carried on, not only in Sicily but in Africa. (A. M. 3694. B. C. 313.) Agathocles was a Sicilian of obscure birth and low fortune. Supported at first by the power of the Carthaginians, he invaded the sovereignty of Syracuse, and made himself tyrant over it. His next design was to make Africa itself the seat of war, and to besiege Carthage. On his landing, the Carthaginians were in prodigious alarm; they had no arms in sufficient readiness to oppose the enemy. An engagement soon took place; Agathocles obtained a victory, taking a number of strong holds; and many Africans joined the victor.

This descent of Agathocles into Africa doubtless suggested to Scipio the design of making the like attempt upon that republic. While the Carthaginians were thus warmly attacked by their enemies, ambassadors came to them from Tyre, imploring their succour against Alexander the Great, who was upon the point of taking their city, which he had long besieged. Though the Carthaginians could not relieve them by troops, they sent thirty deputies of their principal citizens. The Tyrians committed their wives, children, and old men to the care of these deputies, and Carthage received them with all possible marks of amity.

The present unhappy state of the republic was considered by this

What befel the younger Dionysius? — What did Hanno attempt? — and what befel him? — What success had Agathocles in Africa? — How came the Tyrians to take refuge in Carthage?

superstitious people as the effect of the wrath of the gods, with regard to two deities, to whom the Carthaginians had been wanting in the duties prescribed by their religion. The one was their neglect to send annually to Tyre, the mother country, the tenth of all the revenues of the republic, as an offering to Hercules; the other, an inhuman superstition, was their neglect to sacrifice to Saturn, children of the best families in Carthage. To expiate their supposed guilt and horrid impiety, they sent to Tyre great presents, and gold shrines of their deities; and at home two hundred children of the first rank, and upwards of three hundred persons offered themselves voluntarily as victims to pacify the wrath of the gods.

After these expiations, they sent off to Hamilcar in Sicily, who was storming Syracuse, to request immediate succours. Hamilcar, after making a last, but ineffectual effort to storm the city, sent 5,000 men to the relief of his distressed country. Some time after, Hamilcar, being returned to the siege, fell into the enemies' hands, who put him to death, and sent his head to Agathocles, in Africa, to be exhibited to the Carthaginians. To these foreign enemies was joined a domestic one. Bomilcar, the Carthaginian general, attempted to obtain the sovereignty of Carthage. He, therefore, entered the city with ambitious views, seconded by many of the citizens, who were the accomplices of his rebellion; but, after an ineffectual struggle, they surrendered, in consequence of the offer of a general pardon. Bomilcar was excepted, who was put to death with the most exquisite torments.

Agathocles, who, for some time, had been so successful in Africa, experienced a reverse—the Africans deserted him, and his own troops were unable to make head against the Carthaginians. In this extremity he thought only of providing for his own safety; and this base deserter of his army stole away, and arrived at Syracuse with only a few attendants. He died miserably soon after, and ended, by a cruel death, a life that had been polluted by the blackest crimes.

We now approach the times of Pyrrhus, (A. M. 3727. B. C. 277,) king of Epirus, whose ambitious views excited the apprehension of both the Romans and the Carthaginians. To strengthen themselves against his attempts, they renewed their treaties of mutual assistance with each other. When Pyrrhus turned his arms against Italy, and gained many victories, the Carthaginians sent the Romans a fleet of six-score sail, under the command of Mago. The senate returned thanks for the obliging offer, but declined accepting it. For the security of Sicily, the Carthaginians transported additional forces thither, and the Syracusans, to oppose them, sent pressing to Pyrrhus for succours.

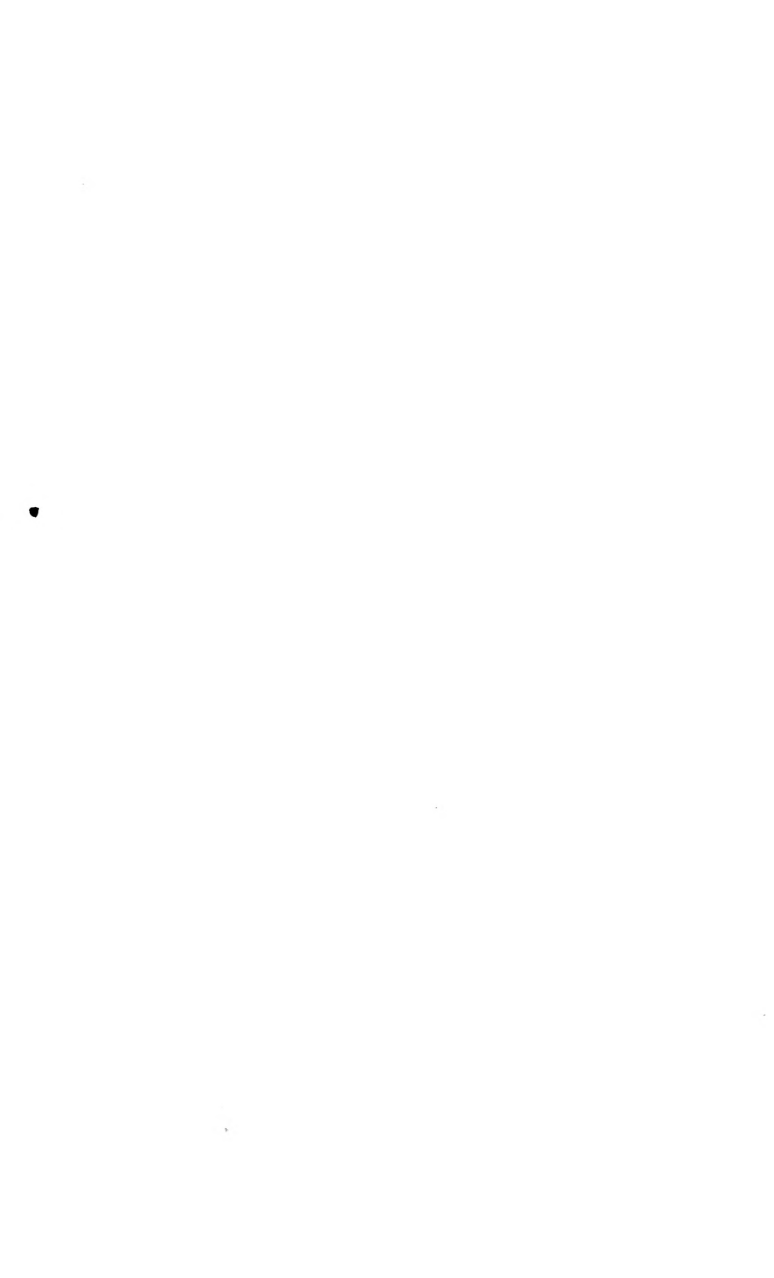
This prince had a particular reason to espouse their interests, having married Danassa, daughter of Agathocles. Pyrrhus arrived in Sicily, and his conquests were so rapid that he left the Carthaginians, in the

What befel Hamilcar while besieging Syracuse? — What did Bomilcar attempt, and what was his fate? — To what did the superstitious ascribe their calamities? — What ill fate awaited Agathocles? — In the times of Pyrrhus, what succours did the Carthaginians offer the Romans?

whole island, only the single town of Lilybæum. But the urgent necessity of his affairs called him back to Italy, and the Sicilians returned to the obedience of their former masters. Thus he lost the island with the same rapidity that he had won it. As he was embarking, turning his eyes back to Sicily,—“What a fine field of battle,” said he, “do we leave to the Carthaginians and Romans!” His prediction was soon verified.

After his departure, the chief public employment of Syracuse was conferred on Hiero, who afterwards obtained the name and dignity of king, by the united suffrages of the citizens, so greatly had his government pleased. He was appointed to carry on the war against the Carthaginians, and obtained several advantages over them. But now a common interest united them against a new enemy, who began to appear in Sicily, and justly alarmed both. These were the Romans, who, having crushed all the enemies of Italy, were now powerful enough to carry their arms out of it. Sicily lay commodious for them, and they crossed the strait. This caused a rupture between them and the Carthaginians, and gave rise to the first Punic war. The account of this, and the third Punic war, and the fall of Carthage, comprising the remaining portion of the history of this empire, will be found under their respective heads in the “History of Rome.”

What conquests did Pyrrhus gain in Sicily? — To what dignity did Hiero arrive — What new enemy appeared and gave rise to the first Punic war?





Battle of Plataea.

ANCIENT HISTORY

GREECE.

(77)

HISTORY OF GREECE.

CHAPTER 1.

EARLY HISTORY OF THE GRECIAN STATES.

THE history of ancient Greece is not so much the history of any particular kingdom, as of a number of petty independent states, sometimes at war, and sometimes in alliance with one another. Passing over the fabulous times of the Grecian republics, we shall begin our account of those different states at that period where real and authentic history commences.

SICYON is said to have been the first kingdom that was established in Greece. The beginning of it is placed by historians in the year of the world, one thousand nine hundred and fifteen; before Christ, two thousand and eighty-nine; and before the first Olympiad, one thousand three hundred and thirteen. Its first king was *Ægiæleus*; and it lasted a thousand years.

(A. M. 2148.) The kingdom of ARGOS, in Peloponnésus, began a thousand and eighty years before the first Olympiad, in the time of Abraham. The first king was *Inachus*. This was succeeded by the kingdom of *Mycénæ*, to which place the seat of government was transferred from Argos, by *Perseus*, the grandson of *Acrisius*, king of Argos. *Eurystheus*, the third in succession from him, was expelled by the *Heraclidæ*, or descendants of *Hercules*, who made themselves masters of Peloponnésus.

(A. M. 2448.) The kingdom of ATHENS was first formed into a regular government by *Cecrops*, an Egyptian, who, having married the daughter of *Actæus*, the king of Attica, at his death succeeded to the throne. He taught the people, who had hitherto led a wandering life, the use of fixed habitations; and he instituted the celebrated court of *Areópagus*. *Amphictyon*, the third king of Athens, established the famous Amphictyonic council. And *Codrus*, the last prince of this line, in a war between the Athenians and the *Heraclidæ*, devoted himself for the good of his country. After the death of *Codrus*, the title of king was abolished at Athens, and that of *Archon*, or chief-governor, substituted in its stead. The duration of this last office was at first

When was the kingdom of Sicyon said to be founded? — Who was its first king? — Who was the first king of Argos? — How long before the time of Abraham, and who were the *Heraclidæ*? — By whom was Athens formed into a regular government? — Who is said to have established the court of *Areópagus*? — And who the Amphictyonic council?

for the possessor's life; it was afterwards limited to ten years, and finally to one.

(A. M. 2549.) CADMUS was the founder of the kingdom of Thebes; and to him are attributed sixteen letters of the Greek alphabet; though it is probable he borrowed them from the Phœnician characters, rather than invented them. The kingdom of Sparta, or Lacedæmon, is supposed to have been first instituted by Lelexa. Hélena, the tenth in succession from this monarch, is equally famous for her beauty, and for her infidelity to the marriage-bed. She had not lived above three years with her husband, Menélæus, when she was carried off by Paris, the son of Priam, king of Troy. In revenge the Greeks invested that city, and took it after a siege of ten years; about the time that Jephtha was judge in Israel.

(A. M. 2820.) The first sovereign of *Corinth* was Sísyphus, the son of Æolus, and, upon the expulsion of his descendants, Bacchis assumed the reins of power. After this, the government became aristocratical; a chief magistrate being annually chosen by the name of Prytanis. At last Cypselus usurped the supreme authority, which he transmitted to his son Periander, who was reckoned one of the seven wise men of Greece.

The kingdom of Mácedon was first governed by CARANUS, descended from Hercules, and it subsisted till the defeat of PERSEUS by the Romans, a space of six hundred and twenty-six years.

Thus we see that kingly government prevailed in all the states of Greece, during the early period of its history; but this was soon changed everywhere, except in Macedonia, for a republican mode of government, which was diversified into as many various forms as there were different cities. These states, though totally independent, and sometimes at war with one another, were yet united by one common language, and one religion; by the celebration of public games, at which they all assisted; and particularly by the famous Amphictyonic council, which met twice a-year at Thermópylæ, to deliberate about the general interest of those states of whose deputies it was composed. The states that sent deputies to this council were the Thessalonians, the Thebans, the Dorians, the Ionians, the Perhæbeans, the Magnetes, the Locrians, the Octans, the Phthiotes, the Malcans, the Phocians, and the Dolphians. Each of the states sent two deputies to the council, one of whom was named Hieromnémon, and took care of religion; the other was called Pylágoras, and attended to the civil interests of his community. After sacrificing to the gods, the deputies took an oath importing that they would never, in war or peace, oppose the interest of the Amphictyons.

These different motives to confederacy united the Greeks for a time into a body of great power, and greater renown; by which means they

Who is said to have founded Thebes, and to have introduced sixteen letters of the Greek alphabet? — What is related of Helena and of the siege of Troy? — Who was the first sovereign of Corinth? — Who was Periander? — By whom was Macedonia first governed? — By what were these separate states united? — What states met at the Amphictyonic council?

were able to dispute the empire of the world with the greatest monarchs of the earth; and not only to oppose, but even to rout and disperse the most numerous armies of Persia, and to oblige them to submit to the most mortifying conditions of peace. But of all the states of Greece, Athens and Lacedæmon made the most capital figure.

CHAPTER 2.

INSTITUTIONS OF LYCURGUS.

LACEDÆMON, in the beginning, was governed by kings, of whom thirteen in succession held the reins of power, of the race of the Pelopidæ. Under the Heraclidæ, who succeeded them, the people admitted two kings who governed with equal authority. Aristodemus dying, left two sons, Eurysthenes and Procles, who were twins, and their mother pretending not to know which was first born, or which had the best claim, the people invested both with sovereign power; and this form of government continued to subsist for several centuries. It was during this period that the Helots, or peasants of Sparta, took up arms to vindicate their rights to the same privileges as the citizens enjoyed, of which Agis had deprived them. After a violent struggle they were subdued, and they and their posterity were condemned to perpetual slavery. To render their condition as disgraceful as it was miserable, all other slaves were called by the general name of Helots.

To prevent the repetitions of these and the like disorders, Lycurgus instituted his celebrated body of laws, which continued, for a long time, to render Lacedæmon at once the terror and the umpire of the neighbouring kingdoms. But before he gave this proof of his patriotism, he gave, if possible, a still more striking proof of his disinterestedness and love of justice. For having succeeded to the throne by the death of his elder brother, Polydectes, without issue, and the queen-dowager afterwards proving with child, she offered to destroy the birth, provided he would marry her, and admit her into a share of power. Lycúrgus dissembled his resentment at so unnatural a proposal; and she being delivered of a boy, he commanded the child to be brought to him, and presenting him to the people as their lawful sovereign, by the name of Chariláus, he continued thenceforward to act not as king, but as regent.

Lycúrgus, after this, travelled into Crete, from thence into Asia, and afterwards into Egypt; and thus having made himself acquainted with the customs and institutions of the various countries through which he passed, he returned home; and being assisted by some of the leading men of the state, he published his celebrated code of laws, by which it was enacted, that the kings should retain their right of succession as before; but their authority was greatly diminished by the institution

Of this confederacy, what states were the most distinguished?—Mention the first race of kings at Lacedæmon.—How came the people to admit two kings with equal authority?—Did not Lycurgus institute a new code of laws?—What disinterested proof did he give of his love of justice?

of a senate, consisting of twenty-eight members, chosen from among the principal citizens, into which none were eligible till they were sixty years of age. The kings, however, still enjoyed all their outward marks of dignity and respect; and in time of war they had command of the army; though upon these occasions they were subject to the control of the senate.

The senators, too, were the more respectable, as they held their places for life; and besides being possessed of so considerable a share of the executive, they were invested with the whole of the judicial power; and this last part of their duty they executed with such integrity and discretion, that though there lay an appeal from them to the people, their decrees were hardly ever reversed. Their authority, however, was about a century after tempered by the erection of a superior court, called the Court of the E'phori, consisting of five members, chosen annually into office from among the people; and these had a power to arrest and imprison even the persons of their kings, if they acted in a manner unbecoming their station.

In order to reconcile the people to this mode of government, Lycurgus resolved to divide all the lands of the state equally among the citizens, and to abolish the use of money. To effect the latter, he thought it sufficient to cry down the value of gold and silver, and to order that nothing but iron money should pass in exchange for any commodity. This coin also he fixed at so low a rate, that a cart and two oxen were required to carry home a sum of ten minæ, or about twenty pounds sterling. As this coin had no currency among the other states of Greece, it soon fell into contempt, even among the Spartans themselves, so that money was at last brought into disuse.

To enforce the practice of temperance and sobriety, Lycurgus further ordained, that all the men should eat in one common hall in public. To accustom the youth to early habits of discipline and obedience, he took their education out of the hands of their parents, and committed it to masters appointed by the state. Such children as were born with any capital defect, were exposed in a cavern near mount Taygetus; and such as, upon a public view, were deemed to be sound and healthy, were adopted as children of the state, and delivered to their parents to be nursed with rigour and severity. At the age of seven they were taken from their parents and delivered over to the classes for a public education, where their discipline was still more rigid and severe.

To enable them the better to endure bodily pain without complaining, they were annually whipped at the altar of Diana, and the boy that bore this punishment with the greatest fortitude came off victorious. Plutarch tells us that he had seen several children expire under this cruel treatment. At twelve years of age they were removed into a class of a more advanced kind. They had now their skirmishes between small parties, and their mock fights between larger bodies; and in these they sometimes fought with such obstinacy, that they were seer

At what age were the senators chosen? — With what power were the senators invested? — How were the lands of the state divided? — How was the practice of temperance enforced? — How taught to endure bodily pain?

to lose their eyes, and even their lives, before they gave up the contest. Such was the constant discipline of their minority, which lasted till the age of thirty, before which they were not permitted to marry, to go into the troops, or to bear any office in the state.

The discipline of the virgins was as severe as that of the young men. They were inured to a life of labour and industry till they were twenty years of age, before which time they were not allowed to be marriageable. They had also their peculiar exercises. They ran, wrestled, and pitched the bar; and performed all these feats before the whole body of the citizens. An education so manlike, did not fail to bestow upon the Spartan women equal vigour of body and mind. They were bold, hardy, and patriotic; filled with a sense of honour, and a love of military glory. Some foreign women remarking to the wife of Leonidas, that the Spartan women alone knew how to govern the men, she boldly replied, "The Spartan women alone bring forth men." A mother was known to give her son, who was going to battle, his shield, with this gallant advice, "Return with it, or return upon it;" thereby in effect telling him, that rather than throw it away in flight, he should be borne home upon it dead.

The Spartans were expressly forbid to exercise any mechanic art. War was their chief occupation, and in time of peace they employed themselves in hunting, or bodily exercises. The Helots, or slaves, tilled their lands for them, and received for their labour a bare subsistence. These unhappy men were in a manner bound to the soil, nor was it even lawful to sell them to strangers, or to make them free: nay, if at any time their numbers increased to such a degree as to excite the suspicion of their cruel masters, there was a *Cryptia*, or *secret act*, by which it was permitted to destroy them without mercy. Thucydides relates, that two thousand of these slaves disappeared at once, without ever after being heard of.

The citizens being possessed, by means of their slaves, of competence and leisure, were almost always in company in their large common halls, where they met and conversed with one another. The love of their country was their ruling passion, and all self-interest seemed lost in the general wish for the welfare of the public. Pedarctus having missed the honour of being chosen one of the three hundred, converted this disappointment into joy, "that there were three hundred better men in Sparta than himself."

The Spartans were forbid to make frequent war upon the same people, lest they should teach their discipline to others; and their first and most inviolable maxim was never to turn their backs on the enemy, however unequal to them in numbers, nor ever to deliver up their arms but with their life. Archilochus, the poet, was obliged to quit the city for having asserted in one of his poems, that it was better for a man to lose his arms than his life. Thus depending upon their valour alone, their legislator would not allow them to wall their city.

Relate the discipline of the Virgins. — What was the Spartans' chief occupation? — What appeared to be their ruling passion? — Mention one of their warlike maxims.

In order to render these institutions as lasting as they were excellent, Lycurgus pretended that something was still wanting to the completion of his plan, and that it was necessary for him to go and consult the oracle of Delphos. In the mean time, he persuaded his countrymen to take an oath for the strict observance of all his laws till his return, and then left Sparta with a firm resolution of never seeing it more, and thus to oblige his countrymen, by the oath they had taken, to observe his laws for ever. When he arrived at Delphos, he inquired of the oracle, whether the laws he had made were sufficient to render the Lacedæmonians happy; and being told that they were, he sent this answer to Sparta, and then voluntarily starved himself to death. Others say that he died in Crete, ordering his body to be burnt, and his ashes to be thrown into the sea.

The first opportunity which the Spartans had, to display the superiority of their power among the neighbouring states, was in the war between them and the Messenians. This war lasted twenty years; but at length the Messenians being overthrown, and besieged in the city of Ithoe, they were obliged to submit to the Spartans. After a rigorous subjection of thirty-nine years, the Messenians made one effort more for the recovery of their liberty, under the conduct of Aristomenes, who thrice defeated the Spartan army, and as often merited the Hecatomphonia, a sacrifice due to those who had killed one hundred of the enemy hand to hand in battle. But the Spartans being headed by the famous Athenian poet and schoolmaster, Tyrteus, who inflamed their courage by his songs and orations, the Messenians were at last obliged to abandon their country, which was added to the territory of Sparta, (A. M. 3380); and thus rendered that kingdom one of the most powerful states in all Greece.

CHAPTER 3.

INSTITUTIONS OF SOLON.

THE happy effects produced at Sparta by the institutions of Lycurgus at last inspired the Athenians with a desire of being governed by written laws; and the first person they pitched upon for a legislator was Draco, a man of equal integrity and wisdom, but rigid and severe in the highest degree. Draco inflicted death on all crimes, without exception, and being asked why he did so, replied, "Small crimes deserve death, and I have no higher punishment even for the greatest." His laws indeed were so severe, that they were said to be written not with ink, but with blood; but their severity defeated their intention, it being impossible to carry them into execution, and they fell into disuse. The people, from the neglect and contempt of laws, soon grew more licentious than ever they had been before any written laws existed. It was in this distressful state of the republic, that Solon was applied to for his advice.

Why did Lycurgus leave his country? — In what war were the Spartans first engaged? — What induced the Athenians to improve their government, and whom did they choose as legislator?

Solon was one of the seven wise men of Greece,* and had given repeated proofs of his wisdom before he was advanced to the office of legislator. He was sensible that there were certain disorders in the state that were altogether incurable; and with these, therefore, he resolved not in the least to meddle. In a word, as he himself declared, he gave his countrymen not the best of all possible laws, but the best they were capable of receiving. His first step was to abolish the debts of the poor, who had been grievously oppressed by the rich, owing to the exorbitant interest they exacted from them. But to do this with the least injury he could to the creditor, he raised the value of money a little, and by that means nominally increased their riches.

He next repealed all the laws of Draco, except those against murder. He then proceeded to the regulation of offices, employments, and magistracies, all which he left in the hands of the rich. He divided the rich citizens into three classes, ranging them according to their incomes. Those that had five hundred measures yearly, as well in corn as liquids, were placed in the first rank; those that had three hundred were placed in the second; and those that had but two hundred made up the third. All the rest of the citizens, whose income fell short of two hundred measures, were comprised in a fourth and last class, and were considered as incapable of holding any employment whatever.

But to compensate for this exclusion, he gave every private citizen a right to vote in the great assembly of the whole body of the people. And this, indeed, was a right of a most important nature; for by the laws of Athens it was permitted, after the decision of the magistrates, to appeal to the general assembly of the people; and thus, in time, all causes of weight and consequence came before them.

To counteract the influence of a popular assembly, Solon gave a greater weight to the court of Areopagus, and also instituted another council, consisting of four hundred. He also ordained, that none should be admitted into the Areopagus but such as had passed through the office of archon. By this means the dignity, and consequently the authority, of the court were greatly increased: and such was its reputation for integrity and discernment, that the Romans sometimes referred causes, which were too intricate for their own decision, to the determination of this tribunal. The business of the council of four hundred was to judge upon appeals from the Areopagus, and maturely to examine every question before it came before the general assembly of the people.

Solon's particular laws for the administration of justice were more numerous and equally judicious. To promote a spirit of patriotism, and prevent all selfish indifference about the concerns of the republic, he ordained, that whoever in public dissensions espoused neither party,

* The others were, Thales, the Milesian, Chilo, of Lacedæmon, Pittacus, of Mitylene, Periander, of Corinth, and Bias and Cleobulus, whose birth-places are uncertain.

What was the character of Solon?—What laws of Draco did he repeal?—What other measures did he adopt?—What was the business of the Four Hundred?

but remained neuter, should be declared infamous, condemned to perpetual exile, and to have all his estates confiscated. From a similar motive, he permitted every person to espouse the quarrel of any one that was injured or insulted.

He allowed every one that was childless to dispose of his wealth as he pleased, without being obliged to leave it to the next of kin. By this means, the natural dependence of the young upon the old was strengthened and increased. He lessened the rewards of the victors at the Olympic and Isthmian games, and bestowed the money thus saved upon the widows and children of those who had fallen in the service of their country. To encourage industry, he empowered the Areopagus to inquire into every man's method of procuring a livelihood, and to punish such as had no visible way of doing so.

With the like view he ordained, that a son should not be obliged to support his father in old age or necessity, if the latter had neglected to give him some trade or calling; and all illegitimate children were exempted from the same duty, as they owed nothing to their parents but the stigma of their birth. No one was allowed to revile another in public; the magistrates were obliged to be particularly circumspect in their behaviour; and it was even death for an archon to be taken drunk.

This celebrated lawgiver, having bound the Athenians, by a public oath, religiously to observe his institutions, at least for the space of a hundred years, set out on his travels, leaving his countrymen to become habituated to the new form of government. But their former animosities began to revive, when that authority was removed, which alone could hold them in subjection. The factions of the state were headed by three different leaders, Pisistratus, Megacles, and Lycurgus. Of these, Pisistratus was at once the most powerful, the most artful, and in the end the most successful. He had many virtues, and hardly a single vice, except that of an inordinate ambition. He was learned himself, and an encourager of learning in others. Cicero says he was the first that made the Athenians acquainted with the works of Homer; that he disposed them in the order in which we now have them, and first caused them to be read at the feasts called Panathenæa.

By his promises, his professions, his liberality, and address, he had so far gained upon the affections of his countrymen, that he was upon the point of making himself master of the government, when he had the mortification to see Solon return, after an absence of ten years, fully apprised of his treacherous designs, and determined, if possible, to prevent their completion. This, however, he could not do for any length of time: for Pisistratus gave himself several wounds, which he pretended to have received in the cause of the people; and in that condition, with his body all bloody, he ordered himself to be carried into the market-place, where by his complaints and eloquence, he so inflamed the minds of the populace, that he obtained a guard of fifty men for

What laws respecting the leaving of property? — What laws respecting fathers and sons? — Who were the leaders that headed the factions? — And what was the character of Pisistratus? — What stratagems did Pisistratus adopt?

the security of his person. Having now got the rudiments of a standing army, he soon increased it to such a degree, as to enable him to set all opposition at defiance. In a little time, therefore, he seized upon the citadel, and in effect, usurped the supreme power. Solon did not long survive the liberties of his country. He died soon after, at the age of eighty, admired and lamented by all the states of Greece, as the greatest legislator, and, excepting Homer, the greatest poet, that had hitherto appeared.

By adhering to the same arts by which he had acquired his power, Pisistratus contrived to maintain himself in the possession of it to his death, and transmitted it to his sons, Hippias and Hipparchus. These young men seemed to tread in the footsteps of their father; they encouraged learning and learned men; they invited to their court Anacreon, Simonides, and other poets, and honoured them with their friendship, and loaded them with presents. Hipparchus was slain by his subjects, after a reign of eighteen years; and his brother Hippias, dreading the same fate, endeavoured to fortify himself by foreign alliances, and particularly by one with the Lacedæmonians; but in this he was prevented by the family of the Alcæonidæ, who had been banished from Athens at the beginning of the usurpation, and who, having rebuilt the temple of Delphos in a most magnificent manner, had secured the priestess in their interest.

Whenever, therefore, the Spartans came to consult the oracle, they never received any promise of the god's assistance, but upon condition of setting Athens free. This task, therefore, they resolved to undertake; and, though unsuccessful in their first attempt, they at last dethroned the tyrant the very same year (A. M. 3496,) in which the kings were expelled from Rome. The family of Alcæon were chiefly instrumental in this great work; but the people seemed fonder of acknowledging their obligations to Harmodius and Aristogéton, who had been the principal cause of the death of Hipparchus, and who struck the first blow. Their names were held in the highest veneration; and their statues were erected in the market-place; an honour which had never been paid to any one before.

CHAPTER 4.

PREPARATIONS OF DARIUS FOR THE INVASION OF GREECE.

THOUGH Hippias, upon being driven from the throne, was obliged to abandon his native country, he did not abandon all hopes of being able, some time or other, to recover his lost power. He first applied to the Lacedæmonians, and that people seemed sufficiently willing to espouse his cause. But before they undertook to assist him in re-ascending the throne, they thought it prudent to consult the other states of Greece with regard to the propriety of the measure; and finding them all to be totally averse to it, they abandoned the tyrant and his cause for ever.

What did the sons of Pisistratus effect?—Whose names were held in veneration?—What success did Hippias receive from the Spartans?

Hippias, disappointed in his hopes of aid from the Lacedæmonians, had recourse to Artaphernes, governor of Sardis, for the king of Persia. To him he represented the facility with which an entire conquest might be made of Athens; and the Persian court readily adopted the proposal. When the Athenians, therefore, sent a messenger into Persia to vindicate their proceedings with regard to Hippias, they received for answer, "That if they wished to be safe, they must admit Hippias for their king." But these gallant republicans had too ardent a passion for liberty, and too rooted an aversion to slavery, patiently to submit to so imperious a mandate. They, therefore, returned to it a flat and peremptory refusal. And from that time forward the Athenians and Persians began to prepare for commencing hostilities against each other.

The Persian monarch was, at that time, the most powerful sovereign in the universe; whereas the small state of Athens did not contain above twenty thousand citizens, ten thousand strangers, and about fifty or sixty thousand servants. The state of Sparta, which afterwards took such a considerable share, and made so capital a figure in the war against Persia, did not contain above nine thousand citizens, and about thirty thousand peasants. The restoration of Hippias was not the only cause of quarrel between the Persians and the Athenians. The Greek colonies of Ionia, Æolia, and Caria, had been subdued by Cræsus, king of Lydia; and he, in turn, sinking under the power of Cyrus, his conquests, of course, fell in with the rest of his dominions. These colonies seized upon every opportunity of delivering themselves from the Persian yoke, and recovering their ancient independence. In this they were now encouraged by Histæus, the governor, or tyrant, as he was called, of Miletus; for all the Persian governors of these provinces were by the Greeks called tyrants.

By his direction, Aristagoras, his deputy, first applied to the Lacedæmonians for assistance; and failing of success in that quarter, he next had recourse to the Athenians, who were at this time inflamed with the highest resentment against the Persian monarch, on account of his haughty mandate with regard to the restoration of Hippias; and they supplied the Ionians with twenty ships, to which the Eretrians and Eubæans added five more. Aristagoras then entered the Persian territories, and penetrating into the heart of Lydia, he burnt Sardis, the capital city; but he was soon after deserted by the Athenians, and after maintaining the struggle for the space of six years, he was obliged to fly into Thrace, where he was cut off, with all his followers. Histæus himself, being taken prisoner with a few of the insurgents, was conducted to Artaphernes, and that inhuman tyrant immediately ordered him to be crucified, and his head to be sent to Darius.

The conclusion of this war tended no less to inflame the pride and presumption of the Persians, than to inspire them with the ambitious thoughts of making an entire conquest of Greece. Accordingly, Darius, in the twenty-eighth year of his reign, having recalled all his other generals, sent his son-in-law, Mardonius, to command throughout the

What reply did the Athenians give to the Persian king? — Mention the population of Athens and Sparta. — What occurred to Aristagoras and Histæus?

maritime parts of Asia, and particularly to revenge the burning of Sardis. But his fleet being shattered in a storm, in doubling the cape of Mount Athos, his army repulsed, and himself wounded by the Thracians, he was displaced, and Darius appointed two older and abler generals, Datis, a Mede, and Artaphérnes, son of the late governor of Sardis, in his stead.

Previously, however, to his invasion of Greece, he sent heralds into that country to require submission from the different states, or to threaten them with his vengeance in case of refusal. The lesser states, intimidated by his power, readily submitted; but when the heralds demanded of the Athenians and Spartans earth and water, the usual method of requiring submission from inferior states, these spirited republicans threw the one into a well, and the other into a ditch, and tauntingly bid them take earth and water from thence. And they even resolved to punish the Æginetans for having basely submitted to the power of Persia. These people, indeed, made some resistance; and they carried on a naval war against the Athenians; but these last having overcome them, increased their own navy to such a degree, as to render it almost an equal match for that of Persia.

CHAPTER 5.

INVASION OF GREECE BY THE PERSIANS.

DARIUS, in the mean time, sent away his generals, Datis and Artaphérnes, with a fleet of six hundred ships, and an army of an hundred and twenty thousand men; and their instructions were to give up Athens and Eretria to be plundered; to burn all the houses and temples of both; and to lead away the inhabitants into captivity, and the army was provided with a sufficient number of chains for binding the prisoners. To oppose this formidable invasion, the Athenians had only about ten thousand men, but all of them animated with that invincible spirit which the love of liberty ever inspires.

They were at this time headed by Miltiades, Themistocles, and Aristides, three of the greatest generals and statesmen their country ever produced. The first was looked upon as the ablest commander; the second was so fond of a popular government, and so eager to ingratiate himself with his fellow-citizens, that he was frequently accused of acts of partiality. Some one remarking to him that he would make an excellent magistrate, if he had more impartiality, he replied, "God forbid that I should ever sit upon a tribunal where my friends should find no more favour than strangers." Aristides was so rigidly and inflexibly just, that his name has descended to posterity as almost another term for justice.

The first brunt of the war fell upon the Eretrians, who shut themselves up in their town; which after a siege of seven days, was taken

Whom did Darius send to the coasts of Asia? — What did the Persian heralds demand from Greece? — What instructions did Darius give to his generals? — By whom were the Grecians headed?

by storm, and reduced to ashes. The inhabitants were put in chains, and sent as the first fruits of victory to the Persian monarch, who treated them with lenity, and gave them a village in the country of Cissa for their residence; where Apollonius Tyanæus found their descendants six hundred years after.

Elated with this success, the Persians marched under the direction of Hippias, into the plains of Marathon, about ten miles distant from Athens. The Athenians, not thinking themselves singly equal to oppose the enemy, sent to the Spartans for assistance, and would certainly have obtained it, had it not been for the foolish superstition of the Spartans, which would not allow them to begin a march before the full moon. They then applied to the other states of Greece; but these were too much intimidated by the power of Persia to venture to move in their defence.

Obliged, therefore, to depend upon their own courage alone, they collected all their forces, to the number of ten thousand men, and appointed Miltiades to the chief command; who, sensible of the inferiority of his numbers when compared to those of the enemy, drew up his army at the foot of a mountain, so that the enemy should not be able to surround him, or charge him in the rear; at the same time he fortified his flanks with a number of large trees, that were cut down for the purpose. Datis saw the advantage which the Athenians must derive from this masterly disposition; but relying on the superiority of his numbers, and unwilling to wait till the Spartan succours should arrive, he resolved to begin the engagement.

The signal for battle, however, was no sooner given, than the Athenians, instead of waiting for the onset of the enemy, according to their usual custom, rushed in upon them with irresistible fury. The Persians regarded this first step as the result of madness and despair, rather than of deliberate courage; but they were soon convinced of their mistake, when they found that the Athenians maintained the charge with the same spirit with which they had begun it. Miltiades had purposely and judiciously made his wings much stronger than his centre, which was commanded by Themistocles and Aristides. The Persians, availing themselves of this circumstance, attacked the centre with great bravery, and were just upon the point of making it give way, when the wings, having become victorious, suddenly wheeled about, and falling upon the enemy in both flanks at once, threw them into disorder. The rout in a moment became universal, and they fled to their ships with great precipitation.

The Athenians pursued them as far as the beach, and even set several of their ships on fire. It was on this occasion that Cynægirus, the brother of the Poet Æschylus, seized one of the enemy's ships with his right hand, as they were pushing it off from the shore. When his right hand was cut off, he laid hold of the vessel with his left; and that likewise being lopped off, he at last seized it with his teeth, and

How did the Persians treat the Eretrians? — In what position did Miltiades place his army? — What superstition delayed the Spartan forces? — Describe the battle of the Persians and Athenians.

in that manner expired. Seven of the enemy's ships were taken, and above six thousand of their troops left dead on the field of battle, not to mention those who were drowned as they were endeavouring to escape, or were consumed in the ships that were set on fire; while the loss of the Greeks was not above two hundred. (A.M. 3514.) Hippias, who was the chief cause of the war, is thought to have perished in this battle, though some say he escaped, and afterwards died miserably at Lemnos.

Of the marble which the Persians had brought with them, to erect a monument in memory of their expected victory, the Athenians now caused a statue to be made by the celebrated sculptor, Phidias, to transmit to posterity the remembrance of their defeat. Monuments were also erected to the memory of all those who had fallen in the battle; and upon these were inscribed their own names, and the name of the tribe to which they belonged. To express their gratitude to Miltiades, they caused a picture to be painted by one of their most eminent artists, named Polygnotus, in which that great commander was represented at the head of the other generals, animating the troops, and setting them an example of bravery.

But their gratitude to this celebrated warrior, however sincere, was by no means lasting; for, having received a wound in an expedition against the Parians, and being thereby prevented from appearing in public to defend himself from a charge of bribery, which was brought against him by Xantippus, he was condemned to lose his life. This severe sentence, however, the Athenians had not the effrontery to execute, and they therefore changed it into a fine of fifty talents; and as this was a sum which Miltiades could not pay, he was thrown into prison, where he soon after died. But the Athenians would not allow his body to be buried till the fine was paid. His son Cimon, through the kindness of his friends, at last paid the fine, and procured his father an honourable interment.

CHAPTER 6.

MARCH OF XERXES TO GREECE.—480 B. C.

DARIUS was preparing for another invasion of Greece when death put an end to his ambitious prospects. His son, Xerxes, however, was determined to execute the plan which his father had formed, and he entered into a confederacy with the Carthaginians, that while the Persians attacked Greece, the Carthaginians should fall upon the Grecian colonies that were settled in Sicily. Hamilcar, their general, with the money received from Xerxes, engaged a great number of soldiers, out of Spain, Gaul, and Italy, in his service. Xerxes set out from Susa in the fifth year of his reign, and marched towards Sardis, the place of rendezvous for the whole land army, while the fleet ad-

What were the losses sustained by the contest?—What honours were conferred on the victors?—And what their ingratitude to Miltiades?—With whom did Xerxes enter into a confederacy?

vanced along the coast of Asia Minor to the Hellespont. It is related of Xerxes that he gave orders to have a passage cut through Mount Athos, a peninsula in Macedonia, which extends into the Archipelago, either to avoid a tempestuous sea, or for the vanity of signalizing himself by an extraordinary enterprise.

But a traveller who lived in the time of Henry VIII., and who passed over Mount Athos, doubts the truth of the fact, as he could perceive no traces of such a work. Xerxes, in passing through Cylene, was not only entertained by Pythius, a Lydian, the most opulent prince of those times, but was offered by him his wealth. With sincere expressions of acknowledgment, Xerxes declined the acceptance. Generous as Pythius's offer must appear, yet it is said that he was one of the most penurious princes in the world, and extremely cruel and inhuman to his subjects—keeping them continually employed in the gold and silver mines which he had in his territories, to the neglect of husbandry and the cultivation of his estates.

When arrived at the Hellespont, Xerxes was desirous to behold a great naval spectacle. For this purpose a throne was erected on an eminence, from which he beheld the sea crowned with vessels, and the land covered with troops. At first his heart was highly elated on beholding the vast extent of his power, but soon reflecting that of so many hundred thousands, in a hundred years time, not one would be left, his joy was turned into grief, and he wept. Another subject would more justly have merited his tears, had he considered the reproaches he deserved for being the instrument of shortening the lives of millions of people, whom his ambition was about to sacrifice in an unjust and unnecessary war. Xerxes asked his uncle, Artabanes, his opinion of the war. Artabanes expressed his fears on two accounts—the land and the sea—there is no country that can feed so vast an army, and there are no ports capable of receiving such a number of vessels. Xerxes replied, that if men so narrowly examined all the inconveniences that may attend them, no signal enterprises would be attempted; and that if his predecessor had observed so timorous a rule of policy, the Persian empire would never have attained its present height of greatness and glory.

Though Xerxes did not follow the advice of Artabanes, he paid him the highest marks of honour, and sent him back to Susa, to take upon him the administration of the empire during his absence, and for that purpose vested him with his whole authority. Xerxes caused a bridge of boats to be built across the Hellespont for the passage of his forces. A violent storm soon after breaking down the bridge, Xerxes, it is said, in the transport of passion, commanded two pair of chains to be thrown into the sea, as if to shackle and confine it, and ordered his men to lash it with their whips, and tell the troublesome elements that their master will find means to pass its waters in spite of its billows and resistance. Xerxes then commanded two other bridges to be built,—one

What the riches and character of Pythius? — Relate Xerxes' reflection on surveying his troops. — What was the advice of Artabanes? — How did Xerxes chastise the Hellespont?

for the army to pass over, and the other for the baggage and beasts of burden. When the work was completed Xerxes poured out libations into the sea, and turning his face towards the sun (the principal object of the Persian worship) he implored the assistance of that god in his enterprise; this done, he threw the vessel, with a golden cup, and a Persian scimitar, into the sea. Having passed over with his army, Xerxes directed his march across the Thracian Chersonesus, and arrived at Dor, where he encamped and reviewed his army.

The land-army brought out of Asia consisted of 1,700,000 foot and 80,000 horse, besides the attendants upon the army, which were 20,000. When he entered Europe, the people that submitted to him added to his army 300,000. His fleet, when it set out of Asia, consisted of 1,207 vessels, containing 277,610 men: the European nations augmented his fleet with 120 vessels and 24,000 men. Besides these were his small galleys, transport ships, the vessels that carried provisions, &c. Thus, when Xerxes arrived at Thermopylæ, his land and sea forces amounted to 2,611,610 men, without including eunuchs, women, and such as usually follow an army. So that the whole number of souls that followed the expedition amounted to 5,283,220. This is the computation of Herodotus, in which both Plutarch and Isocrates agree. We have no account in history of any army so numerous as this; and amongst all these millions of men, not one could vie with Xerxes in beauty—either in the comeliness of his face or the tallness of his person. But this is a poor pre-eminence when attended with no other. Justin says that this vast body of forces wanted a chief,—“*Huic tanto agmini dux defuit.*”

Herodotus tells us that, in order to calculate their forces, they assembled 10,000 men, and ranked them as close as possible; then describing a circle round them, they erected a low wall upon that circle. The whole army, by passing successively through, and filling this space, was numbered.

Lacedæmon and Athens, the two most powerful cities of Greece, and the cities against which Xerxes was most exasperated, were not asleep while so formidable an army was approaching. They had sent spies to obtain the number and quality of his forces; but being discovered they were about to be put to death. Xerxes countermanded it, and gave orders that they should be conducted through the army and sent home. The Grecians sent deputies at the same time to Argos, into Sicily, to the isles of Coreyra and Crete, to desire succours from them, and to form a league against the common enemy; they received some denial and some promises, but no assistance.

The Athenians passed a decree to recall home all the people that were in banishment, and amongst the rest Aristides, who they feared might join their enemies; and they made peace with the people of Ægina, with whom they were then at war. Xerxes proceeded by rapid marches to Thermopylæ, a narrow defile twenty-five feet broad, on the Sinus Maliacus, between Thessaly and Phocis. Here the Lacedæmonians

Of what number did the united armies consist?—How did he calculate the number of his forces?—What steps were taken by the Athenians?

and Athenians, aided only by the Plateans, Thospians, and Æginites, determined to withstand the invader.

CHAPTER 7.

DEFEAT OF THE PERSIANS IN GREECE.

It must excite astonishment to see with what a handful of troops the Grecians opposed the almost innumerable army of Xerxes. Pausanias says, all their forces together amounted only to 11,200 men; of which number 4,000 only were employed at Thermopylæ to defend the pass. Xerxes, on advancing near the pass, was surprised to find they were prepared to dispute his passage. He had flattered himself that on his approach they would betake themselves to flight; and still entertaining these hopes, he waited four days to give them time to retreat. He then endeavoured to gain Leonidas, one of the Spartan kings, by magnificent promises, which were rejected with indignation. Xerxes then wrote to him to deliver up his arms; Leonidas, in a style truly laconical, answered, "Come and take them." The Median forces were sent first, but they could not sustain the charge of the Grecians.—Xerxes' Persians, called the Immortal Band, next engaged, but with no better success.

In this extremity he was directed by a secret path to the top of an eminence which overlooked and commanded the Spartan forces. Leonidas now seeing it no longer possible to repulse the enemy, resolved to stay with three hundred Lacedæmonians who determined to die with their leader, and obliged the rest to retire. The Spartans entertained no hopes of either conquering or escaping, and looked upon Thermopylæ as their burying-place. The king exhorted his men to take some nourishment, telling them that they should sup together with Pluto. They set up a shout, as if they had been invited to a banquet, and full of ardour advanced with their king to battle. The shock was exceedingly violent. Leonidas was one of the first that fell. At length, oppressed by numbers, they were all slain, except one man, who escaped to Sparta, where he was treated as a coward, till he had made glorious amends for it at the battle of Platea.

Xerxes in this encounter lost above 20,000 men; and he was made sensible of the difference between the valour of a few veteran troops and a confused multitude. The heroism of this band of Spartans was the seed of their ensuing victories. It taught the rest of Greece, by their example, either to vanquish or to perish. The same day on which passed the glorious action at Thermopylæ, there was also an engagement at sea, between the two fleets, near Artemissa, a promontory of Eubœa, upon the northern coast, towards the straits; at night both retired with nearly equal loss; and the following day another conflict equally indecisive took place. The Grecian fleet then sailed from thence to Salamis, a little isle near Attica.

What was the amount of the Grecian forces?—What number were at Thermopylæ?—Relate the valour of the Spartans.—What men did Xerxes lose, and what sea engagement happened on the same day?

the mean time Xerxes entered Phocis, burned and plundered the cities of the Phocians: and now the inhabitants of Peloponnesus resolved to abandon the rest of Greece, and bring all their forces within the isthmus; over which they intended to build a wall from sea to sea, a space of nearly five English miles. The Athenians were highly provoked at so base a desertion. Consulting the oracle of Delphos, they received for answer, "There would be no way of saving the city but by walls of wood." The people were much divided about this ambiguous expression; but Themistocles supposed it to intend shipping; and that the people should remove, for a time, from Athens, was manifestly the will of the gods. It was not without much reluctance that the people consented to leave the city. The major part of them sent their fathers and mothers that were old, together with their wives and children, to the city of Træzene,* the inhabitants of which received them with great generosity.

Xerxes had sent off a detachment of his army to plunder the city of Delphi, in which were immense treasures; and if we may believe Herodotus and Diodorus Siculus, when they advanced near the temple of Minerva, the air suddenly grew dark, and a violent tempest arose, which severed the rocks from the mountains, and buried the greater part of the Persian troops.

The other part of the army marched towards the city of Athens, which was deserted of its inhabitants, except a small number of citizens who had retired into the citadel, which they bravely defended. Xerxes, having stormed the city, reduced it to ashes.

As the Grecian fleet lay in the bay of Salamis, Xerxes gave command for a great number of his vessels to surround the island by night to prevent the Greeks quitting their post. Both sides prepared themselves for the battle. The Grecian fleet, under the command of Themistocles, consisted of 380 sail of ships. The enemy was much more numerous. Themistocles waited for a certain favourable wind, which arose usually at a certain hour, and which would be opposed to the enemy, to give the signal for battle. The Persians advanced with impetuosity—but the heat of their first attack was soon abated; the wind was directly in their faces; their heavy vessels were unwieldy—the number of their ships, in so narrow a place, only embarrassed them; and the Ionians betook themselves to flight, and were soon followed by the rest of the Persian fleet. A great number of the Persian ships were taken, a much greater number sunk on the occasion; and many of their allies, who dreaded the king's cruelty, made the best of their way into their own country.

The remains of the Persian fleet retired towards the coast of Asia, and entered the Port of Cuma, a city of Æolia; where they passed the winter, without daring afterwards to return to Greece. Xerxes, being alarmed for his safety, set out by night, leaving Mardonius behind him

* A small city on the sea side, on the part of the Peloponnesus called Argolis.

What happened to the Phocians and Athenians?—What occurred to Xerxes near the Temple of Minerva?—Relate the events of the battle of Salamis.—Where did the Persian fleet pass the winter?

in Thessaly with an army of 300,000 men, to reduce Greece, if possible. The rest of the army Xerxes took with him, and marched home by the way of the Hellespont. When arrived at the bridge, he found it broken down by the violence of the waves; and he was reduced to the necessity of crossing the Strait in a small boat, escaping as a fugitive to his own country.

Mardonius, who wintered with his Persian troops in Thessaly, led them in the spring into Bœotia, and sent several Persian noblemen, with very advantageous proposals, to the Athenian people. He offered to rebuild their city, to advance them a considerable sum of money, to allow them to enjoy their own laws and customs, and to give them the command of all Greece. These proposals not being accepted by the Athenians, Mardonius marched his army a second time into Athens; wasting and destroying whatever he found in his way. The Athenians a second time abandoned their city, and retired to Salamis. Mardonius then returned to Bœotia, and was followed by the Grecian army, under the command of Pausanias, king of Sparta, and of Aristides, general of the Athenians.

CHAPTER 8.

FINAL EXPULSION OF THE PERSIANS FROM GREECE.

THE Persians were overcome in a pitched battle at Platæa, and a great slaughter* ensued. Mardonius, dying of a wound he received in the engagement, all his army betook themselves to flight. Artabazus made a timely retreat with about 40,000 men he commanded to Byzantium, and from thence he returned to Asia. Of all the rest of the Persian army, not 4,000 men escaped of that day's slaughter; and the Grecians were delivered from all farther invasions from that nation; no Persian army having ever appeared, after that time, on this side of the Hellespont.

On the same day the Greeks fought the battle of Platæa, their naval forces obtained a memorable victory in Asia, over the remainder of the Persian fleet. For while that of the Greeks lay at Ægina, under the command of Leotychides, one of the kings of Sparta, and of Xanthippus the Athenian, ambassadors came to those generals from the Ionians to invite them into Asia, to deliver the Grecian cities from their subjection to the barbarians. On this invitation they set sail for Asia. The Persians, hearing of their approach, retired to Mycale, a promontory of the continent of Asia; where their forces consisted of 100,000 men. Here they drew their vessels ashore, and surrounded them with a strong rampart. The Grecians attacked them, and, with the help of the Ionians, defeated their land army, forced their rampart, and burnt their vessels.

* See engraving at the beginning of the History of Greece.

What were Mardonius's proposals to the Athenians? — Describe the final retreat of the Persians. — What occurred to the Persians at Mycale? — What orders did Xerxes leave on his retiring?

Xerxes, hearing of these overthrows, fled from Sardis, and retired into Persia, to be as far as possible out of the reach of his victorious enemies. But before he set out, he ordered, at the instigation of the Magi, that all the Grecian temples and images should be burned and demolished; the Persians being professed enemies to images in divine worship; and not one escaped except the temple of Diana at Ephesus. The war, commonly called the war of Media, being terminated, (A. M. 3526. B. C. 478,) the Athenians returned home, and sent for their wives and children, whom they had committed to their friends during the war, and began to think of re-building their city, which had been almost entirely destroyed by the Persians. They also proposed to surround it with strong walls, to secure it from farther violence. The Lacedæmonians, conceiving a jealousy against the measure, sent an embassy to Athens to dissuade them from the attempt; but by the artifices of Themistocles, who was sent ambassador to Lacedæmon, the fortifications went on and were completed.

Themistocles next turned his attention to finish the buildings and fortifications of the Port of Piræus; a work which he began when he entered into office. Before his time they had no other port at Athens but that of Phalerus, which was neither large nor commodious. His design was to make the whole force of Athens, maritime. When the city of Athens was entirely rebuilt, the people endeavoured to make the Athenian state wholly popular. Aristides, seeing that it would be no easy matter to curb too high a people, who, in a measure, had their arms in their hands, passed a decree that the government should be common to all the citizens; and that the Archons, who used to be chosen only out of the richest of its members, should, in future, be elected by the Athenian citizens, without distinction. By thus giving up the privilege to the people, he prevented commotions which might have proved fatal, not only to the Athenian state, but to all Greece.

CHAPTER 9.

TREASON OF PAUSANIAS—FLIGHT OF THEMISTOCLES.

THE Grecians (A. M. 3528. B. C. 476,) now sent a fleet to sea to deliver such of their allies as were still under the yoke of the Persians, out of their hands. Pausanias commanded the fleet of the Lacedæmonians: and Aristides and Cimon that of the Athenians. They first delivered the cities in the isle of Cyprus to their liberty; then steering for the Hellespont they attacked and made themselves masters of the city of Byzantium. Pausanias, who from this time conceived thoughts of betraying his country, sought to gain the favour of Xerxes, offering to deliver the city of Sparta and all Greece into his hands if he would give him his daughter in marriage. The king returned a favourable answer, and remitted him large sums of money to second his designs. Dazzled with the prospect of his future greatness, Pausanias changed his conduct and behaviour: he laid aside the frugal manners of his

country, and assumed the dress and state of the Persians. He treated the allies with insufferable insolence, and required extraordinary honours to be paid to him. So different a deportment from that of Aristides and Cimon, at length alienated the Spartan soldiers, who placed themselves under the command and protection of the Athenians.

Upon the repeated complaints the Spartan commonwealth received against Pausanias, they recalled him to account for his conduct. The evidence was not thought sufficient to criminate him till a letter, which a slave had orders from Pausanias to deliver to Xerxes, was put into the hands of the Ephori, from which his guilt was evident, and he fled and sheltered himself in the temple of Pallas. His pursuers, as they would not violate the sacred asylum by taking him out by force, closed the entrance with great stones, and tore off the roof to expose him to the inclemency of the weather, and left him to starve to death.

Themistocles was also charged with being an accomplice of Pausanias; but he ably rebutted the imputation. He was then in exile. A passionate thirst of glory, and a strong desire to domineer, had made him so very odious to the citizens, that they had banished him from Athens, by ostracism, and he withdrew to Argos. From thence he fled first to Epirus, and thence to Admetus, king of Molossus. This was a dangerous choice; for Themistocles had made the king his enemy by refusing him that aid he had previously solicited from the Athenians; but Admetus, moved with compassion in seeing before him, as a suppliant, the greatest man of all Greece, and the conqueror of Asia, promised him protection.

Hitherto the cities of Greece had contributed sums of money for carrying on the wars against the barbarians; which not being made in a just and equal proportion, had caused great feuds. It was now thought proper to lodge in the island of Delos, the common treasure of Greece; and to fix new regulations with regard to the public moneys; so that an equitable rate, according to the revenue of each city, might be raised. But the chief business was to find a person of so uncorrupt a mind, as to discharge faithfully the difficult duty. All the allies cast their eyes on Aristides; accordingly he was invested with full powers to levy the tax, relying entirely on his wisdom and justice; and the citizens had no cause to repent their choice. He presided over the treasury with a disinterestedness and fidelity that have secured to him, to the latest posterity, the glorious surname of "the Just."

CHAPTER 10.

DEATH OF XERXES.

XERXES' ill success in his expedition against the Greeks caused him to renounce all thoughts of war and conquest; he abandoned himself to luxury and pleasure. Artabanus, captain of the guards,* conspired

* Not the uncle of Xerxes.

What death did Pausanias die?—Whither did Themistocles fly for safety?—In what island was the common treasury of Greece, and to what duty was Aristides chosen?—Who conspired against the life of Xerxes?

against his sovereign; and flattering himself with the hope of succeeding him in the throne, entered the king's chamber, and murdered him in his sleep.

The Greeks give Artaxerxes, who now succeeded to the throne, the surname of Longimanus, from the length of his right hand. Had it not been for that blemish, he would have been the most graceful man of the age. He was still more remarkable for his goodness and generosity. He reigned about forty-nine years. His first object was to suppress the faction of Artabanus, and the next to overcome his brother Hystaspes, governor of Bactriana.

According to Thucydides, Themistocles fled to this prince in the beginning of his reign; but other authors, as Strabo, Plutarch, and Diodorus, fix this incident under Xerxes, his predecessor. Dr. Prideaux is of the latter opinion; he likewise thinks that the Artaxerxes in question, is the same with him who is called Ahasuerus in Scripture, and who married Esther; but we suppose with Archbishop Usher, that it was Darius, the son of Hystaspes, who espoused this illustrious Jewess. We have already noticed that Themistocles had fled to Admetus, king of the Molossi; but by the threats of the Athenians he was compelled to favour his flight. He soon after took refuge in the house of Nicogenes, the most wealthy man of *Ægeæ* in *Æolæ*, and intimate with the lords of the Persian court.

NICOGENES sent him under a strong guard to Susa, in one of those covered chariots, in which the Persians usually conveyed their wives. Being come to the Persian court, and admitted to an audience, he fell on his face before the king, in the Persian manner, and after rising up, "Great king," said he, by an interpreter, "I am Themistocles, the Athenian, who having been banished by the Greeks, am come to your court in hopes of finding an asylum," &c.—History informs us that the king considered Themistocles's arrival as a great happiness.

The next day, on his being brought before the king, he presented him with 200 talents,* which sum he had promised to any one who would deliver him up, and which, consequently, was his due, as he had delivered up himself. He was afterwards desired to give an account of the affairs of Greece; which he at first did by the assistance of an interpreter; but it is said that when he had studied the Persian tongue twelve months, he spoke it with an ease and fluency equal to the Persians themselves. Artaxerxes treated him with uncommon marks of friendship and esteem; gave him a palace and an equipage suitable to it, and settled on him a noble pension.

It was afterwards judged necessary for the king's interest, that Themistocles should reside in some city in Asia Minor. Accordingly, he was sent to Magnesia, situated on the Meander; and for his support, besides the revenue of the city, which amounted to fifty talents, he had those of Myas and Lampsachus assigned him. Here he resided many years in the utmost splendour.

* About 45,000*l.* sterling.

Where did Themistocles take refuge?—How was he received by the Persian king?—What presents did he receive, and where reside?

It is said that the conquests of Cimon, and the increasing power of the Athenians, gave Artaxerxes great uneasiness. To prevent the consequences, he resolved to send Themistocles into Greece, with a great army. Themistocles on this account was in great perplexity. How could he refuse a king who had heaped upon him favours so abundant? and yet how could he carry arms against his country, and sully the glory of his former achievements? To rid himself of these inward struggles, he resolved to put an end to his life. He therefore prepared a solemn sacrifice, to which he invited his friends; when, after taking a last farewell, he swallowed a dose of poison at Magnesia, in the 65th year of his age. When the king was told the cause and the manner of his death, it raised his admiration. The Magnesians erected a monument to his memory; and his tomb was still standing in Plutarch's time, 600 years after. Themistocles was certainly one of the greatest men that Greece ever produced.

The Egyptians, about this time, revolted from Artaxerxes, and made Icarus, prince of the Libyans, their king; the Athenians also came to their assistance. The Persian forces were at first unsuccessful; but a second army was victorious; Egypt submitted to the conquerors, and was reunited to the empire of Artaxerxes, in the 20th year of his reign. (A. M. 3550. B. C. 454.)

It is an essential part of the history of this prince to notice what is recorded in Scripture. In the seventh year of the reign of Artaxerxes, Esdras obtained of the king and his seven counsellors, an ample commission, empowering him to return to Jerusalem, with all such Jews as would follow him thither, to settle the Jewish government and religion. From the commission given him, it appears that this prince had a high veneration for the God of Israel; for he adds, (A. M. 3537, B. C. 467. 1 Esdras, 7.) Let all things be performed after the law of God diligently, unto the most high God, that wrath come not upon the kingdom of the king and his son. Esdras exercised these powers faithfully for thirteen years; till Nehemiah brought a new commission from the Persian court.

Nehemiah was also a Jew of distinguished merit and piety, and one of the cup-bearers to king Artaxerxes. One day as he was waiting upon the king, the latter observing an air of sadness in Nehemiah's countenance, asked him the cause of it. Nehemiah mentioned the calamitous state of his country, and humbly asked permission to go to Jerusalem, to repair the fortifications. The kings of Persia, his predecessors, he said, had permitted the Jews to rebuild the temple, but not the walls of Jerusalem. The king immediately permitted him, and ordered a body of horse to escort him thither. It is from this decree of Artaxerxes, in the twentieth year of his reign, that we date the beginning of the seventy weeks, mentioned in the prophecy of Daniel, after which the Messiah was to appear, and to be cut off, but not for himself.

What was the cause of his death? — Was there not a revolt of the Egyptians? — Did not the Persian king favour the Jews? — What is related of Nehemiah and Esdras?

When Esdras was in power, as his chief object was to restore religion to its ancient purity, he disposed the books of Scripture into their proper order; to these he added the history of his own times, which was finished by Nehemiah. While Esdras and Nehemiah were compiling the latter part of that great work, Herodotus, whom profane authors call the father of history, began to write. Thus the latest authors of the Scripture history flourished about the same time with the first authors of the Grecian.

CHAPTER 11.

RISE OF PERICLES—PUBLIC SERVICES OF CIMON.

FROM the banishment of Themistocles, and the death of Aristides, two citizens, Cimon and Pericles, divided all authority in Athens. Pericles, who was descended from the most illustrious families of Athens, was much younger than Cimon. He possessed different qualities from those of his rival, seeking power by bringing in the wildest democracy. All barriers of the constitution were thrown down by Pericles, and power given to the lowest of the people.

Pericles was brought up under the most learned men of his age, one of whom was Anaxagoras of Clazomene, who instructed him in that part of philosophy which relates to nature, and is therefore called *Physics*. Pericles, however, did not devote himself to it as a philosopher but a statesman. The talent he cultivated with the greatest care was eloquence. To this all his other studies were directed; exalting the study of philosophy (said Plutarch) with the dye of rhetoric. The poets, his contemporaries, used to say, that his eloquence was so powerful, that he lightened, thundered, and agitated all Greece. There was no resisting the solidity of his arguments, or the harmony of his language; whence it was said that the goddess of persuasion, with all her graces, resided on his lips. It is related of him, that he never spoke in public, till he had besought the gods not to suffer any expression to drop from him either incongruous to his subject, or offensive to the people.

Pericles was not only very like Pisistratus, in the sweetness of his voice, and the fluency of expression, but he also much resembled him in the features of his face, and in his whole air and manner. To prevent, therefore, his being obnoxious to the jealousy of the people, he at first rather shunned affairs of government, and was more intent upon distinguishing himself in war and dangers. But on the death of Aristides and the banishment of Themistocles, seeing Cimon engaged in foreign wars, and absent from Greece, he appeared more in public, and devoted himself entirely to the party of the people. This he did not so much out of inclination, but to remove suspicions of his aspiring to the tyranny; and still more to raise a bulwark against the influence

At what period did Herodotus flourish?—Who divided the chief authority at Athens?—By whom was Pericles instructed?—What was said of his eloquence?—What was the public conduct of Pericles?

of Cimon, who had joined with the nobles. However, he could not equal the magnificence of his rival, whose immense riches enabled him to bestow such largesses, as appear to us, in our day, almost incredible. But Pericles, to gain the love of the populace, divided the conquered lands among the citizens; distributed among them the public revenues, for the expenses of their games and shows, and annexed pensions to all public employments. These new regulations, however, were unfavourable to the public, as they introduced the people to luxurious and dissolute habits, and corrupted the purity and simplicity of their ancient manners.

So great an ascendant did Pericles gain over the minds of the people, that Valerius Maximus makes scarcely any difference between Pisistratus and Pericles, except that the one exercised his influence by force of arms, and the other by the powers of his eloquence.

Pericles' next step was, if possible, to weaken the authority of the tribunal of the Areopagus, of which he had not been chosen a member. By the assistance of Ephialtes, one of his creatures, he subverted some of their fundamental laws and ancient customs, and took from the senate of the Areopagus the cognizance of most causes that used to be brought before it.

Cimon being returned to Athens, the praises he bestowed on the Spartans, and his attempts to restore the power of the aristocracy, excited the people against him.

In the year B. C. 470, a most dreadful earthquake happened in Sparta, and the whole city, five houses only excepted, was laid in ruins; the mountains were shaken to their foundations, many of their summits being torn away; and in several places the country was entirely swallowed up. To heighten the calamity, the Helots, or slaves, attempting to recover their liberty, endeavoured to murder such as had escaped the earthquake. They also entered into an alliance with the Messenians, who were at that time engaged in a war with the Spartans.

In this extremity, the Lacedæmonians sent to Athens to implore succours. This was opposed by Ephialtes, who gave it as his opinion that the rival of Athens ought to be left in ruins, and the pride of Sparta thereby humbled for ever. But Cimon, on the contrary, declared "That it was inconsistent to leave Greece lame of one of its legs, and Athens without a counterpoise." The people came into his opinion, and accordingly, a succour was voted. Cimon marched to the aid of the Lacedæmonians with 4,000 men. A second army was also sent to oppose the Messenians and Helots, but the Spartans, seeing the intrepidity of the Athenians, began to dread their power, and declined the acceptance of their services. The Athenians returned full of indignation, declaring themselves enemies to all that favoured the Lacedæmonians, and Cimon was banished by the Ostracism.

This is the first time that the leaven of dissension between these two states, augmented by mutual distrust and bitterness, displayed itself

With whom was Pericles compared?—What public calamity happened at Sparta?—To whom did they apply for succour?—What leaven of dissension happened in Greece?

openly. And though the blow was suspended for years by hollow truces and treaties, yet it at length broke out in the utmost violence in the Peloponnesian war.

The Athenians, perceiving the great occasion they had for Cimon, recalled him from banishment, in which he had spent five years. When he returned he stifled the sparks of war which were about to break out among the Greeks. He reconciled the two cities, and prevailed with them to conclude a truce of five years—and he led them a distance from home against the common enemy: thus endeavouring to inure the citizens to war, and at the same time, to enrich them. Accordingly, he put to sea with a fleet of 200 sail. He sent sixty to Egypt to the aid of Amyrteus, and he himself sailed with the rest against the island of Cyprus. Artabazus was at that time in those seas, with a fleet of 300 sail; and Megabyzus, the other general of Artaxerxes, with an army of 300,000 men, on the coast of Cilicia. Cimon attacked Artabazus, took 100 of his ships, sunk many, and chased the rest, as far as the coast of Phœnicia. On his return, he made a descent on Cilicia; attacked Megabyzus, and cut to pieces a prodigious number of his troops. He afterwards returned to Cyprus, with this double triumph; and laid siege to the strong city of Citium; intending, after the reduction of the island, to sail for the assistance of Egypt, and indeed he meditated nothing less than the subversion of the mighty empire of Persia.

It was at this time that a rumour prevailed, that Themistocles was to command the Persians against him. But we have already seen that Themistocles, to prevent leading an enemy against his country, put an end to his existence.

Artaxerxes, tired of a war in which he had sustained such great losses, with the advice of his council, put an end to it. Accordingly he sent orders to his generals, and a peace was concluded with the Athenians. Thus ended a war which, from the burning of Sardis by the Athenians, had lasted fifty-one years. While this treaty was negotiating, Cimon died, universally regretted. He was a great politician; an accomplished general; modest when raised to the highest employments and most distinguished honours, and averse to ostentation even in the midst of riches.

CHAPTER 12.

PERICLES AT THE HEIGHT OF HIS POWER.

THE nobles of Athens, to check the authority of Pericles from growing up to monarchy, opposed to him Thucydides, who had displayed great wisdom on numberless occasions; and, combating Pericles in all his designs, he soon restored things to an equilibrium. Pericles derived his greatest honour from adorning the city with magnificent edifices, and other works which raised the admiration of all foreigners. It is surprising that in so short a space so many works of architecture,

What forces did Cimon raise, and with whom contend?—With whom did the Grecians make peace?—How long had the war lasted?

sculpture, and painting, should have been performed. One day when the people were severe upon Pericles for lavishing the public money, in gilding and embellishing the city, in magnificent statues, and in raising temples that cost millions,* he offered to defray the whole expense of these works, provided the public inscriptions on them should declare that *he only* had been at the charge of them. At these words, the people, fired with emulation, with one voice, bid him welcome to the public treasury. Phidias, the celebrated sculptor, presided over all these works.

At length, the rupture between Pericles and Thucydides rose to such a height, that one or the other of them must necessarily be banished by the Ostracism. The former got the better of Thucydides; after whose banishment he obtained despotic authority over the city and government of Athens. He disposed, at pleasure, of the public money, troops, and ships. He reigned singly and alone, not only over the Greek, but the conquered nations. Among many great qualities, Pericles possessed one no less rare than valuable. He had a disinclination to the receiving of gifts; an utter contempt of riches: and though he had long disposed of the treasures of Greece, he did not add a single drachm to his patrimonial inheritance. This was the true source of the supreme authority of Pericles, in the republic. Pericles maintained his authority for forty years, notwithstanding the opposition of Cimon, of Tolmides, of Thucydides, and many others. Of these forty years, he maintained it fifteen without a rival, from the time of Thucydides's banishment; and disposed of all things with absolute power.

The Lacedæmonians began to grow jealous of the prosperity of the Athenians. Pericles, to inspire his fellow citizens with greater magnanimity, published a decree, that orders should be sent to all the Greeks, that they should send deputies to Athens, for debating on the ways and means to rebuild the temples that had been burned by the barbarians; and also for establishing such a discipline in their navy, that all ships might sail in safety, and that the Greeks might live in peace one with another. Accordingly, twenty persons were chosen for this embassy, each of whom was upwards of fifty years old, to go to all the several dependencies of Greece; namely, to the Ionians and Dorians of Asia, to the inhabitants of the islands as far as Lesbos and Rhodes,—to the Hellespont and Thrace, as far as Byzantium—to Bœotia, Phocis, and Peloponnesus; and from thence by the Locrians, to proceed to the several cities of the upper continent, as far as Acarnania and Ambracia; to cross Eubœa to mount Veta, and the gulf of Malæ; and to the inhabitants of Phthiotis, of Achaia, and of Thessaly. But these solicitations were in vain; the cities did not send their deputies, owing to the opposition made to it by the Lacedæmonians; who were

* The temple of Minerva alone, called the Parthenon, had cost about 145,000*l.* sterling.

What proposal did Pericles make?—Who was the celebrated sculptor at this period?—What were the qualities of Pericles?—How long did he maintain his authority?—For what purpose were twenty persons chosen?—What was their age, and to whom were they sent?

sensible that Pericles's design was to have Athens acknowledged mistress and sovereign of all Greece.

The Lacedæmonians, having entered armed into the country where the temple of Delphi is situated, had dispossessed the people of Phocis of its superintendence, and bestowed it on the Delphians. On their retiring, Pericles went thither with an army and restored the Phocians. The Eubœans having rebelled at the same time, Pericles marched thither with an army, and subjected all the cities of Eubœa to the Athenians. The inhabitants of Megara had also taken up arms; and the Lacedæmonians, headed by Philistonax their king, were on the frontiers of Attica. On the approach of Pericles, the Lacedæmonian army retired. (B. C. 446.) A truce now concluded for thirty years between the Athenians and the Lacedæmonians, restored things to a present tranquillity—but this calm was not of long duration. The Athenians six years afterwards took up arms against Samos, in favour of Miletus. After sustaining a nine months' siege, the Samians surrendered.

The *Peloponnesian war*, which we shall soon have occasion to notice, was occasioned principally by the unjust desire of dominion in the Athenians. Pericles, foreseeing that a rupture would soon ensue between the Athenians and Lacedæmonians, advised the former to send aid to the people of Coreyra (now Corfu,) which the Corinthians had invaded; and to win over to their interest that island, which was so very formidable at sea. Another cause of rupture between the Athenians and Corinthians was Potidæa, a city and colony of Macedonia. In consequence of some unjust demands of the Athenians, the Potidæans declared against them; and several neighbouring cities followed the example. Both Athens and Corinth armed and sent forces thither: the two armies engaged near Potidæa, and that of the Athenians had the advantage. Alcibiades, who was then very young, and Socrates, his master, signalized themselves on this occasion; and it was said, that there was not a soldier in the army who so resolutely supported all the toils and fatigues of the campaign as Socrates.

Notwithstanding the loss which the Corinthians sustained in the battle, the inhabitants of Potidæa did not change their conduct, and the city was therefore besieged. The Corinthians sent a deputation to Lacedæmon to complain of the Athenians, as having infringed the articles of peace. After considerable debates, the assembly declared, that in their opinion the Athenians were the aggressors. Accordingly the allies were convened, and war was resolved on by general consent. In order to observe the necessary formalities, ambassadors were sent to Athens, to complain of the violation of the treaty, and to require, among other things, that Ægina should be free—that the siege of Potidæa should be raised, and the decree against the Megarians should be repealed. Pericles opposed all their demands with the utmost force and eloquence, which his view of the public welfare rendered more

What did the Lacedæmonians against the Phocians, and what steps were taken by Pericles?—What occasioned the Peloponnesian war?—What city did the Athenians besiege?

vehement and triumphant than it had ever appeared before. He observed, that were the Athenians to submit to these requisitions, the Lacedæmonians would then prescribe new laws, as to a people seized with dread ; he proposed, however, that arbitrators might be chosen, in order to adjust their differences. The ambassadors returned home—no reply was sent to Athens, and the Peloponnesian war soon commenced.

Before we proceed with this war, we will glance at the transactions of the Greeks in Sicily and Italy. We have already noticed that Xerxes, who meditated the destruction of Greece, had prevailed on the Carthaginians to make war on Sicily, and Hamilcar was charged with the expedition ; but the Carthaginians were entirely defeated by Gelon, who at that time had the chief authority in Syracuse. Gelon was born in the city of Gelas in Sicily. He had signalized himself very much in the wars which Hippocrates, tyrant of Gela, carried on with the neighbouring powers. After the death of Hippocrates, Gelon possessed himself of the government ; and some time after he made himself master also of Syracuse ; he extended the limits of that territory, and made himself very powerful. Gelon gained a second victory over Hamilcar ; and from this defeat of the Carthaginians, Sicily enjoyed a profound peace ; Syracuse was particularly happy in its tranquillity, under the auspicious government of Gelon. The whole of royalty that he assumed were the toils and cares of it, a zeal for the public welfare, and the sweet satisfaction which results from making millions happy by his cares. Tacitus said he found no other example, except in Vespasian, of any one whom the sovereignty made the better man. A revered old age—a name dear to all his subjects—a reputation equally diffuse within and without the kingdom—these were the fruits of that wisdom which he retained on the throne to the last period of his life. A splendid mausoleum, surrounded with nine towers of a surprising magnificence, was erected to his memory.

After Gelon's death, the sceptre continued for nearly twelve years in his family : he was succeeded by *Hiero*, his eldest brother. Hiero has been charged with being avaricious, and unjust ; and acting as a tyrant over his people, rather than a king ; but an infirm state of health induced him afterwards to seek the conversation of men of learning. The most famous poets of the age came to his court, as Simonides, Pindar, Bacchylides, and Epicharmus ; and it is affirmed that their interesting conversation greatly contributed to soften the cruel and savage disposition of Hiero. On one occasion the prince asked Simonides his opinion with regard to the nature and attributes of the Deity. The latter desired one day's time to consider it ; the next day he asked two, and went on increasing in the same proportion. The prince pressing him to give his reasons for these delays, he confessed that the subject was above his comprehension, and that the more he reflected, the more obscure it appeared to him. Hiero died after having reigned eleven years, and was succeeded by his brother *Thrasybulus*, who treat-

What is said of Xerxes ?—What of Gelon ?—What is the character of Hiero
—What was the reply of Simonides ?

ed his subjects with a cruelty that was insupportable. On which account he was besieged even in Syracuse; and, after a feeble resistance, he withdrew into banishment among the Locrians, when he had reigned but one year.

CHAPTER 13.

THE PELOPONNESIAN WAR.

The first act of hostility in the Peloponnesian war was committed by the Thebans, who besieged Plataea, a city of Bœotia in alliance with Athens. The truce being evidently broken, both sides prepared for war, and almost every part of Greece was in motion. The majority were for the Lacedæmonians, as being the deliverers of Greece; because Athens, by its pride and severity, had incurred their hatred; and they were apprehensive of becoming its dependents. The confederates of the Athenians were the people of Chios, Lesbos, Plataea, the Mesenians of Naupactes; the greatest part of the Acarnanians, Corcyrans, Cephalonians, and Zacynthians; besides the tributary countries, as maritime Caria, Doria, Ionia, the Hellespont, and the cities of Thrace (Chalcis and Potidæa excepted); all the islands between Crete and Peloponnesus eastward, and the Cyclades (Melos and Thera excepted).

The forces of the Lacedæmonians being ready, two-thirds marched to the isthmus of Corinth, and the rest were left to guard the Peloponnesus. Achidamus, king of Sparta, who commanded the army, still zealous for the tranquillity of Greece, sent a Spartan to Athens, to prevail, if possible, with the Athenians to lay aside their designs; otherwise his army would soon march into Attica. But the Athenians would not suffer him to enter their city.

The Athenians, by the advice of Pericles, as they had not forces sufficient to oppose the enemy on land, their chief strength consisting of 300 galleys, immediately removed with their wives, children, moveables, and all their effects from the surrounding country, and took shelter within the city; intending to shut themselves up without hazarding a battle. In the mean time the Lacedæmonians entered Attica, and laid waste, with dreadful havoc, the whole country round Athens; but finding the Athenians were determined not to leave the city, and having learned also that the Athenian fleet had carried fire and sword into the Lacedæmonian territories, they raised their camp, returned to Peloponnesus, and retired to their separate homes.

In the beginning of the second campaign, (B. C. 430,) the Lacedæmonians made another incursion into Attica, and laid it waste; but the plague made a greater devastation in Athens than had ever been before known. Hippocrates was actively employed in visiting the sick but the pestilence baffled the utmost effort of art; and the skill of the physicians was a feeble help to those that were infected. The king of Persia had invited Hippocrates to his court, with the most advantageous offers; but all the glitters of Persian riches and dignities could

What character is given of the Athenians? — How were the forces of the Lacedæmonians employed? — What steps were taken by the Athenians?

not bribe this great physician. He, therefore, in a short reply, declined the invitation, saying, "that he owed all his cares to his fellow citizens and countrymen." The Athenians were struck with the deepest sense of gratitude for this generous care of Hippocrates, and ordained, by a public decree, that he should be presented with a crown of gold of the value of 1,000 statens. (£358. 6s. 8d.)

In the mean time the enemy, having again marched into Attica, laid waste the whole country. Pericles, adhering to the maxim he had established, not to expose the safety of the state to the hazard of a battle, would not suffer his troops to sally out of the city; however, before the enemy left the plains, he sailed to Peloponnesus with 100 galleys, in order to hasten their retreat, by his making so powerful a diversion, and after having made as dreadful havoc as he had done the year preceding, he returned into the city.

The campaign being thus ended, the Athenians, who saw their country depopulated by war and pestilence, began to despond and murmur against Pericles. They also sent deputies to Lacedæmon to sue for peace; but the ambassadors returned without being able to obtain any terms. Pericles was, therefore, deprived of his command, and a large fine was imposed on him; but as fickleness and inconstancy were the prevailing characters of the Athenians, his public disgrace was not to be lasting; the anger of the people was soon appeased, and they wished to see him again in their assemblies. But Pericles now experienced domestic troubles. The plague had carried off Xanthippus, his son, his sister, and many of his relations.

About the end of the second campaign, ambassadors had been sent from Lacedæmon, to solicit the king of Persia's alliance and assistance, to enable them to enlarge their fleet. This reflected great ignominy on Sparta, and sullied their former glorious actions at Thermopylæ, in opposing Persia. The ambassadors, however, were intercepted and sent to Athens, where they suffered death. Potidæa had now been besieged almost three years, by the Athenians, and being reduced, at length, to the utmost extremity, they surrendered.

Soon after this event, Pericles was infected with the pestilence, and near his end. The principal citizens, and such of his friends as had not forsaken him, were discoursing together in his bed-chamber about his distinguished merit, and the trophies he had won by his many victories; not imagining that Pericles overheard them. Pericles suddenly broke silence, and expressed his surprise that while they extolled him for actions common to other public men, and in which fortune has so great a share, they should forget the most glorious circumstance in his life; which was, that he had never caused a single citizen to put on mourning. Pericles united most of the qualities that constitute the great man. During forty years he governed the Athenians; and what

What was the reply of Hippocrates to the Persian king, and what reward did the Athenians confer on him? — What occurred between the Spartans and Athenians? — What disgrace and troubles awaited Pericles? — What steps were taken by Lacedæmon? — What was the fate of the ambassadors? — Relate the interview between Pericles and his friends.

is more surprising, he gained this great ascendancy merely by persuasion; without employing mean artifices or force.

The most memorable transaction of the following years was the famous siege of Platæa, by the Lacedæmonians,—on account of the vigorous efforts of both parties; but especially for the glorious resistance made by the besieged, and for their bold and industrious stratagems, by which numbers got out of the city and escaped the fury of the enemy.

The next summer, the fourth year of the war, the people of Lesbos resolved to break their alliance with the Athenians. The affliction of the Athenians was greatly increased, when the news was brought of the revolt of so considerable an island; and notwithstanding their efforts to retain it, the Lesbians entered into the alliance of Peloponnesus; and brought two-thirds of their forces in the gulf of Corinth, intending to invade Attica both by sea and land. The Athenians, to undeceive their enemies, who supposed they were very weak, put to sea with a fleet of 100 sail, and after having shown themselves before the Isthmus of Corinth, they made descents, into whatever parts of Peloponnesus they pleased. The world had never seen, in those days, it has been said, a finer fleet. The Athenians guarded their own country and the coasts of Eubœa and Salamis, with a fleet of 100 ships. They cruised round Peloponnesus with another fleet of the like number of vessels, without including their fleet before Lesbos and other places. The whole amounted to 250 galleys. But the expenses of these powerful armaments helped materially to exhaust their treasury.

CHAPTER 14.

PELOPONNESIAN WAR CONTINUED—AFFAIRS OF PERSIA— ALCIBIADES.

THE Lacedæmonians, greatly surprised at so formidable a fleet, returned with the utmost expedition to their own country. A thousand heavy-armed troops had been sent to Mitylene, by whose assistance the city was taken. Many of the factious Mitylenians were put to death, and the city dismantled. The cities which belonged to the Mitylenians on the coast of Asia, were also subjected to the Athenians.

In the sixth year of the war of Peloponnesus, the plague broke out again at Athens, and swept off great numbers. But the Lacedæmonians made yearly incursions into Attica, and the Athenians into Peloponnesus. In the seventh year of the war, the Athenians, headed by Demosthenes, had taken Pylo, a small city on the west coast, and fortified it. The Lacedæmonians attempted its recovery, and Brasidas, one of their leaders, signalized himself here by one of the most extraordinary acts of bravery. A battle was fought at sea, in which the Athenians were victorious; a suspension of arms was the consequence, and the Lacedæmonians sent to Athens to sue for peace. The Atheni-

What display did the Athenians make of their fleet?—Did the Athenians grant the peace solicited?

ans had now a happy opportunity for terminating the war, by a peace, which would have been as glorious to them, as advantageous to all Greece. But Cleon, their present leader, prevented its taking effect; nor would the Athenians restore the Peloponnesians the ships held during the suspension. A haughty carriage in success, and want of faith in the observance of treaties, never fail to involve the aggressors in calamities.

In the seventh year of the Peloponnesian war, Artaxerxes sent to the Lacedæmonians, Artaphernes, an ambassador, with a letter, written in the Assyrian language, acknowledging having received many embassies from them; but the purport of them differed so widely, that he knew not what they requested: and that he had sent a Persian, desiring, if they had any proposal to make, they would send a confidential person back with him. This minister landed in Thrace, and was sent by an admiral of the Athenian fleet to Athens, where he was treated with the utmost respect, and, as soon as the season would permit, he was sent back at the public expense; and some of the citizens were appointed to attend him to the Persian court. Upon landing at Ephesus, they were informed that Artaxerxes was dead; upon which the Athenian ambassadors thinking it not advisable to proceed further, and taking leave of Artaphernes, returned to their own country.

ARTAXERXES died about the beginning of the 49th year of his reign, (B. C. 425,) and Xerxes, who succeeded him, was his only legitimate son. Sogdianus, a natural son, in concert with Pharnacias, one of Xerxes' eunuchs, came insidiously, one festival day, to the new king, who, after drinking to excess, had retired to his chamber, and killed him, after he had reigned forty-five days. Sogdianus was declared king in his stead. He was scarcely on the throne, when he put to death Bagorazus, one of his father's eunuchs. By these two murders, he became the horror both of the army and the nobility. He next sent for Ochus, who, suspecting the design, delayed coming, till he could advance at the head of a strong army. A great number of the nobility, and several governors of the provinces joined in his cause, put the tiara on Ochus's head, and proclaimed him king. Sogdianus made but an ill-conducted and cowardly defence to retain the crown; and falling into Ochus's hands he was thrown into ashes, and died a cruel death.*

Ochus, now settled in the empire, changed his name from Ochus to that of Darius; and to distinguish him, historians add the epithet *Νοθος*, (Nothos,) signifying bastard. He reigned nineteen years.

ARSITES, the third brother, meditated supplanting Ochus (hereafter to be called Darius;) but both himself and Artyphius, his general, were defeated, and being made prisoners, were smothered in ashes. Another commotion was occasioned by the rebellion of Pisuthenes, go-

* This was a kind of punishment peculiar to the Persians, and exercised only on great criminals. One of the largest towers was filled to a certain height with ashes. The criminal was thrown headlong into them. After which the ashes were by a wheel turned perpetually round him till he was suffocated.

What message was received from Artaxerxes?—When did the Persian monarch die?—How long did he reign, and who succeeded?—Mention the plots formed against Darius.

vernor of Lydia. But he being subdued and made prisoner, met his death, by being sentenced to the same fate as the former rebels. The son of Pisuthenes, Amorges, still rebelling, was at length delivered up to suffering and death. Darius was again involved in fresh troubles, by one of his eunuchs, who, intoxicated by the supreme authority which the favour of his sovereign gave him, resolved to make himself king. However, his plot being discovered, he was delivered up to Parysatis, the queen, who put him to an ignominious death.

But the greatest revolt in the reign of Darius was that of the Egyptians; who, weary of the Persian government, fled to Amyrtæus, of Sais; when he came out of the fens, where he had defended himself from the suppression of the revolt of Inarus. The Persians were driven out, and Amyrtæus was proclaimed king of Egypt, where he reigned six years. News having been brought to the king of Persia that Amyrtæus was preparing to pursue them to Phœnicia, he recalled the fleet which he had promised to the Lacedæmonians, to employ it in the defence of his own dominions.

While Darius was carrying on the war in Egypt, the Medes rebelled; they were, however, defeated, and reduced to their allegiance by force of arms; and to punish them for this revolt, their yoke, till then easy, was made heavier.

DARIUS afterwards gave Cyrus, the youngest of his sons, the supreme command of all the provinces of Asia Minor, by which the provincial governors in that part of the empire (B. C. 407,) came under his jurisdiction.

The three or four campaigns, which followed the reduction of the small island of Sphacteria, were distinguished by few considerable events. The Athenians, under Nicias, took the island of Cythera, near the southern coast of Lacedæmonia, and from thence they infested the whole country. Brasidas, on the other side, marched towards Thrace, with a view to divide the Athenian forces. He also marched afterwards towards Amphipolis, an Athenian colony on the river Strymon, and possessed it.

About the ninth year of the Grecian war, the losses and advantages on both sides being pretty equal, the nations began to grow weary of the contest. A truce for a year was, therefore, concluded between the Athenians and Lacedæmonians, in the hope that it would be followed by a general peace. But there were two men, Cimon of Athens, and Brasidas of Sparta, who opposed the tranquillity of Greece, and raised, but in a very different way, an invincible obstacle to its peace. The Athenian, because the war screened his vices and malversations; the Spartan, because it added new lustre to his virtues. But their death, which happened about the same time, made way for a new accommodation.

The Athenians had appointed Cleon to command the troops, which were to oppose Brasidas, and also to reduce those cities which had revolted from their allegiance; among which Amphipolis claimed

And the revolt both of the Egyptians and Medes. — What leading men were opposed to peace, and by what motives were they influenced?

their first solicitude, and Cleon encamped before it, intending to invest the place on all sides, and afterwards take it by storm. In the moment of Cleon's temerity, Brasidas made a sally on the Athenians, and before the close of the engagement, both the commanders fell, and the city remained in its alliance with the Lacedæmonians.

After this engagement, both nations seemed inclined to an accommodation, and particularly their chiefs, namely, Phlistonax, king of Lacedæmonia, and Nicias, general of the Athenians. Both states began by renewing a suspension of arms for twelve months; and after a whole winter had been spent in conference and interviews, a peace was concluded (B. C. 421,) for fifty years. But Alcibiades, who had Socrates for his tutor, began now to advance himself in the state, and to appear in the public assemblies. He was not born for repose, and used his utmost endeavours to infringe the peace, and to break with the Spartans.

Passing over several minor events, we hasten to the expedition of the Athenians into Sicily, to which they were excited by Alcibiades, in the sixteenth year of the Peloponnesian war. Alcibiades had gained a surprising ascendancy over the minds of the people, though they knew that his great qualities were united with still greater vices. Timon, the man-hater, meeting him one day as he was coming out of the assembly, told him that "his advancement would be the ruin of the Athenians." The war of Sicily will show that Timon was not mistaken.

CHAPTER 15.

UNFORTUNATE EXPEDITION TO SICILY.

The people of Egesta, in Sicily, (B. C. 416,) at this juncture, implored the aid of the Athenians against the inhabitants of Selinunta, who were assisted by the Syracusans. The aid was granted, and Alcibiades, Nicias, and Lamachus, were appointed to the command of the fleet, with full powers, not only to succour Egesta, but also to regulate the affairs of Sicily. When the ships were loaded, and the troops got on board, the trumpet sounded, and solemn prayers were offered up for the success of the expedition; gold and silver cups were filled everywhere with wine, and the accustomed libations were poured out. And now, the hymn being sung, and the ceremony ended, the ships sailed first to Ægina, and from thence to Corcyra, where the army of the allies was assembling with the rest of the fleet. When they arrived in Sicily, Alcibiades took Catana by surprise. This was the first and last exploit performed by him in this expedition; he being immediately recalled by the Athenians, to be tried, with some others, for an offence against the sacred mysteries.*

Alcibiades obeyed the order of the captain, who was commissioned

* The crime was that of wantonly mimicking the ceremonies and mysteries of Ceres and Proserpine; Alcibiades, representing the high priest, at their head.

What befel the Spartan and Athenian commanders? — Who were now for peace? Who opposed it? — What said Timon, the man-hater, to Alcibiades? — Who implored the Athenians' aid? — What ceremonies took place before the departure of the ships? — For what crime was Alcibiades recalled?

to recall him from Sicily; but the instant he had arrived at Thurium, he got on shore and disappeared, and the captain was under the mortifying necessity of returning to Athens, without his prisoner. Alcibiades was sentenced to die for his contumacy; his estates were confiscated, and the priests and priestesses were ordered to curse him. Among the latter was one Theano, who alone had the courage to oppose the decree; saying, "that she had been appointed priestess, not to curse, but to bless."

After the departure of Alcibiades, Nicias possessed the chief authority. As Alcibiades despaired of ever being recalled home, he sent to the Spartans, desiring leave to reside among them, under their guard and protection. He was received by them with open arms, and soon after his arrival in their city, he gained the esteem of all the inhabitants by his engaging urbanity.

Nicias, after some engagements, besieged Syracuse, a city of vast extent, on the eastern coast of Sicily, in the eighteenth year of the war. The Sicilians, in their distress, sent to Corinth, their parent state, for succours; but none arriving, after having held out a long time, they were resolving to capitulate, and a council was held to settle the articles of capitulation to the Athenian forces. It was at this critical juncture, that an officer named Gylippus, arrived from Corinth with a considerable force, and completely changed the face of affairs. The Athenian generals, though often defeated on land, hazarded a sea fight, and were vanquished. After still holding out on land to the utmost extremity, they surrendered. On the next day a council was held to deliberate on the fate of the prisoners; the cruel sentence was enforced, that the two Athenian generals should be first scourged with rods, and afterwards be put to death. Thus, the finest fleet that ever sailed from Athens, together with an army of 40,000 men, with their generals, lost life and liberty. The news of this defeat reaching Athens, they vented their griefs against the orators and the soothsayers. Never had they been reduced to so deplorable a condition. Without horse or foot—without money, galleys, or mariners, they were apprehensive every moment that the enemy, elated with so great a victory, would invade Athens by sea and land, with all the forces of Peloponnesus. This defeat of the Athenian army was followed by the taking of Athens; of which the ancient form of government was changed by Lysander.

An alteration took place in the constitution of Athens, by the influence of Pisander. Alcibiades was recalled from exile, and afterwards appointed Generalissimo. In several contests he was so successful as to humble the pride of Sparta. Byzantium, and several other cities, submitted to the Athenians. (B. C. 407.) Alcibiades, who passionately desired to see his country again, after so many victories over their enemies, now set out for Athens. The sides of his ships were covered with bucklers, and all sorts of spoils, with their ensigns and ornaments, in form of trophies. The people came out in a body to welcome and congratulate him with incredible shouts of joy.

What was enjoined upon the priests and priestesses?—What fate awaited the Athenian generals?—To what state were the Athenians reduced?—What change did Pisander effect?—Relate Alcibiades' victories, and his visit to Athens.

Alcibiades soon called an assembly of the people. The Athenians, transported with hearing him speak, decreed him crowns of gold, appointed him general by sea and land, with unlimited power, and restored him all his fortune. He set sail accordingly with 200 ships, and steered for the island of Andros, which had revolted.

The Lacedæmonians, alarmed at the return and success of Alcibiades, thought it needful to oppose him with an able general; and they gave Lysander the command of the fleet, who sailed for Ephesus. But such was the fame of Alcibiades, never having been overthrown in any battle, either by sea or land, that Lysander dared not encounter him. Alcibiades, however, had occasion to go into Phocæa and Ionia, to raise money for the payment of his troops; and while absent, Antiochus, to brave the Spartan, entered the port of Ephesus with two galleys. Lysander, enraged at the insult, pursued him,—a general engagement was the result, and Lysander gained the victory.

Thrasylbulus left the camp, and went to Athens to accuse Alcibiades of neglecting his fleet, and of his numerous debaucheries. The Athenians gave credit to these impeachments. They had vainly supposed that nothing Alcibiades desired to do was impossible for him; and they made it a sufficient crime in him, that the rapidity of his conquest did not equal their expectations. Alcibiades was deposed, and ten generals were nominated in his stead. He retired to some castles he had in the Thracian Chersonesus.

About this time died Phlistonax, one of the kings of Lacedæmonia; and was succeeded by Pausanias, who reigned fourteen years. Calliocratides was now appointed to succeed Lysander; and after having gained several victories over the Athenians, he pursued Cimon, one of their generals, into the port of Mitylene, and kept him blocked up. But Cimon, receiving large supplies from Athens, a battle ensued at Arginusæ, in which Calliocratides lost his life, and the Lacedæmonians gave way, and retired in great disorder.

PLUTARCH equals Callicratides, the Lacedæmonian general, for his justice, valour, and magnanimity, with all who had ever rendered themselves most worthy of admiration among the Greeks: and Cicero, before the time of Plutarch, had passed nearly the same opinion of him.

In the battle of Arginusæ, the Athenian generals ordered some of the officers to return with about fifty galleys, to take up the wrecks and dead bodies, in order to their interment: for the ancients held it a great crime not to provide sepulture for the dead. The officers excused themselves by alleging the violence of the storm, and appealed for the truth of what they said to the pilots. But it was decreed that the delinquent officers should be punished with death, their estates confiscated, and the tenth part thereof consecrated to the Goddess Minerva. Some senators at first opposed this decree as unjust and contrary to the laws; but Socrates, the celebrated philosopher, was the only one who per

How came the Spartans to gain the victory?—What generals succeeded Alcibiades?—What is said of Phlistonax, Pausanias, Cimon, &c.?—With whom does Plutarch equal Callicratides?—What cruelties were exercised towards the officers, and was it not opposed by Socrates?

sisted firmly in his opposition. Six of the officers were scarcely executed, when the people opened their eyes, and perceived all the horrors of that sentence; but their repentance could not recall the dead to life. Callixenes, the orator who spoke against them, was first imprisoned; and, after making his escape, he ended his days universally detested and abhorred.

CHAPTER 16.

THE THIRTY TYRANTS—THRASYBULUS.

AFTER the defeat at Arginusæ, the affairs of the Peloponnesians declining, the allies sent an embassy to Sparta, to request that the command should be again given to Lysander. The request was complied with. Lysander sailed towards the Hellespont, and laid siege to Lamp-sacus, which he carried by storm. The Athenians followed him close, and halted at Ægospotamus, over against the enemy at Lampsacus. The Hellespont is not above 2,000 paces broad in that place. The two armies, seeing themselves so near each other, expected to come to an immediate engagement. But Lysander manœuvred for some days, till he found the enemy entirely off his guard, and then made an easy and a complete conquest. Thus Lysander terminated a war in the space of an hour, which had already lasted twenty-seven years. Three thousand prisoners taken in this battle were condemned to die.

When the news of this entire defeat arrived at Athens, the city was in universal consternation. Nothing was heard but cries of sorrow and despair. The two kings of Sparta, Agis and Pausanias, advanced with all their troops towards Athens; and Lysander soon arrived at the Piræus with his fleet, and shut up the port. The Athenians, besieged both by land and sea, and without provisions, or hopes of relief, sent deputies to Agis, to propose a treaty with Sparta. After much delay, a peace, on these conditions, was concluded, "That the fortifications of the Piræus, with the long wall that joined it, should be demolished; that the Athenians should deliver up all their galleys, twelve only excepted; that they should abandon all the cities they had seized, and content themselves with their own lands and country; and that they should make a league offensive and defensive with the Lacedæmonians."

Lysander caused the wall to be demolished to the sound of flutes and trumpets, and with all the exterior marks of rejoicing, as if all Greece had that day regained its liberty; and he then established thirty archons, or rather tyrants, over the city.

It was about the end of the Peloponnesian war, that Darius Nothos, king of Persia, died, after a reign of nineteen years. Cyrus had arrived at the court before his death, and Parysatis, his mother, whose idol he was, not contented with having made his peace, pressed the old king to declare him his successor. But Darius did not carry his complaisance for her so far; he gave the crown to Arsaces, his eldest son,

What decisive battle was fought at the Hellespont?—What disasters happened in consequence to Athens?—What Persian king died, and who attempted to succeed?

by Parysatis, and bequeathed to Cyrus only the provinces he had already. (B. C. 404.)

Arsaces, upon ascending the throne, assumed the name of Artaxerxes, to whom the Greeks gave the surname of Mnemon, from his prodigious memory. Cyrus, having resolved to dethrone his brother, employed Clearchus, the Lacedæmonian general, with a body of Grecian troops, under pretence of a war which that Spartan was to carry into Thrace.

The *Council of Thirty*, established at Athens by Lysander, committed the most execrable cruelties, upon pretence of restraining the multitude within the bounds of their duty. They had caused guards to be assigned them—they armed 3,000 citizens for their service, and at the same time disarmed the rest. The whole city was in the utmost terror and dismay. Whoever opposed their oppressions, became their victims. Riches were a crime that never failed to draw a sentence upon their owners; always followed with death and the confiscation of their estates, which the thirty tyrants divided among themselves. Nothing passed through the city but imprisonments and murders. Every one trembled for himself or his friends. The Athenians seemed to have lost not only their valour, but their speech, lest their words should be construed into a crime.

Socrates alone remained intrepid, and set all men an example of courage and resolution. Many of the citizens, of any consideration in Athens, quitted a place reduced to such slavery. At the head of these was Thrasybulus, a person of extraordinary merit, who beheld with the most lively affection the miseries of his country. Lysias, an orator of Syracuse, who had been banished by the thirty, raised 500 soldiers at his own expense, and sent them to the aid of the Athenians, and Thrasybulus with these and the force he could raise, took the small fort of Phyla, and then marched to the Piræus, of which he made himself master; and the tyrants were overthrown and expelled. Ten persons were substituted in their stead, whose conduct proved no better than theirs.

It is a matter of surprise, that so general and so uniform a conspiracy against the public good, should always actuate the several bodies in the administration of this government. This we have seen in the *four hundred*, formerly chosen by Athens; again in the *thirty*, and now in the *ten*; and what augments our wonder is, that this passion for tyranny should possess so immediately republicans, born in the bosom of liberty. There must be in the mind of man a strong propensity to imperious rule, and the subjection of his equals. The lust of power seems in some to extirpate the social affections.

The tyrants, having taken up arms to re-instate themselves in the government, and being present at a parley for that purpose, were all put to the sword, and left Athens in full possession of its liberty. Thrasybulus at this time proposed the celebrated amnesty, by which the citizens engaged upon oath, that all past transactions should be buried

How did the Council of Thirty behave at Athens?—What did Socrates, Thrasybulus, and Lysias?—What reflections have been drawn from it?—Wherein consisted the wisdom of Thrasybulus?

in oblivion. The government was re-established upon its ancient footing; the laws restored to their pristine vigour, and magistrates elected with the usual forms. The wisdom and moderation of Thrasybulus, so salutary, after a long continuance of domestic troubles, stand here conspicuous. It is one of the finest events in ancient history; worthy the Athenian lenity and benevolence; and may serve as a model of good government to succeeding ages.

LYSANDER, after his victories which terminated the Peloponnesian war, was carried away by vanity and presumption. He permitted the Grecian cities to dedicate altars to him, to offer sacrifices, and chant hymns and canticles in honour of him. He governed cities with tyrannic power, nor could those he hated escape his vengeance. The number he caused to be massacred is incredible. Pharnabasus, the satrap of Persia, weary of Lysander's repeated acts of injustice, sent ambassadors to Sparta, to complain of the wrongs he had received from that general, and the Ephori recalled him. Lysander was at that time in the Hellespont. The letter to the Ephori threw him into great consternation. He returned to Sparta, and was divested of his power.

CHAPTER 17.

EXPEDITION OF CYRUS.

Young Cyrus, son of Darius Nothos and Parysatis, saw with pain his elder brother Artaxerxes on the throne; and he attempted to deprive him of his crown and life together. The tears and entreaties of Parysatis obtained his pardon from Artaxerxes, who dismissed him to his government in Asia Minor. Cyrus was still bent on dethroning him, and for this purpose carried himself courteously, and gained the hearts of those who were under his jurisdiction, that they might aid his design. He was solicitous also to raise a body of Grecian troops, and Clearchus the Spartan, having retired to his court, after being banished from Sparta, was joined by a body of about 13,000 Grecians, the flower and chief force of his army — besides these, Cyrus had about 100,000 Asiatics, under Ariæus the Persian general.

ARTAXERXES assembled a numerous army to receive his brother. The battle was fought at Cunaxa, about twenty-five leagues from Babylon. The forces of the king of Persia amounted to 1,200,000, under four generals, without including 4,000 horse, which never quitted the king's person. In the royal army were also 260 chariots armed with scythes, in that of Cyrus about thirty of such chariots. When the armies approached each other within four or five hundred paces, the Greeks began to sing the hymn of battle, and then sprung upon the king's army with such impetuosity, that they did not wait the charge, but fled with precipitation, except Tisaphernes who stood his ground with a small portion of his troops.

Supposing the victory gained, Cyrus was proclaimed king by those

Was not Lysander intoxicated by his victories? — What was the attempt of young Cyrus? — How did the Greeks commence the battle?

around him : but he soon perceived that Artaxerxes was wheeling his right to attack him in flank, and marched directly against him with his 600 horse, and beholding his brother, he made for him with a head-long impetuosity. The battle then became, in some measure, a single combat, between Artaxerxes and Cyrus; and after a doubtful conflict Cyrus fell; but whether by a flight of darts, which was aimed at him from all sides, or from the king's javelin, is not known. The greatest persons then attendant on Cyrus, were all killed around him.

The Greeks on their side, and Artaxerxes on his, not knowing what had passed elsewhere, believed, each of them, that they had gained the victory : the former because they had put the enemy to flight and pursued them, and the king because he had killed his brother, and plundered his camp. Nor was it till the next day, that the Greeks were certain of Cyrus's death, when Persian heralds arrived from the king to summon them to deliver up their arms. They haughtily replied they would sooner die than part with them, and that they would sell their lives and liberties together.

The generals of the Greeks, after a conference with Tisaphernes and the queen's brother, were assured of not finding any obstacle to their return to Greece; but in an interview which happened soon after, five of them, namely, Clearchus, Menon, Proxenes, Agias and Socrates, on entering the tent of Tisaphernes, were seized, and sent to the king, who ordered their heads to be struck off; and their attendants, twenty captains, and about 200 soldiers, were put to the sword.

CHAPTER 18.

RETREAT OF THE TEN THOUSAND.

THEIR generals having been thus seized and their attendants massacred, the Grecian army was in the highest consternation. They were five or six hundred leagues from Greece, surrounded with great rivers and hostile nations, without any supplies of provision. They therefore chose generals and captains to supply the place of those that had been so treacherously murdered, and prepared to commence their retreat. As they were occasionally harassed by detachments sent against them, they began their march in the form of a hollow square, with the baggage in the centre. The first day, they were much annoyed by the horse and slingers sent against them. To oppose these, 200 men were chosen out of the Rhodians in the army, whom they armed with slings, and augmented their pay for their encouragement. They could throw as far again as the Persians; because they discharged balls of lead, and the others made use of large flints. They mounted also a squadron of fifty men upon the horses, by which a second detachment of the enemy was very severely handled.

After some days' march, Tisaphernes appeared with all his forces,

What was the result of the conflict between Artaxerxes and Cyrus? — What was the haughty reply of the Greeks? — How were the Greeks treated by Tisaphernes? — In what way did they commence their march?

harassing the Greeks, who still kept moving on till they arrived at the river Tigris; but as its depth would not allow them to pass at that place without boats, they were obliged to continue the march over the Carducian Mountains. They were told by some peasants that on entering Armenia they might cross the Tigris at its source, and not far from it the Euphrates also. To gain these defiles before the enemy could arrive, they set forward in the night. A council of war being soon after held, it was judged proper to leave behind them all the beasts of burden not absolutely needful, together with all the slaves lately taken. The passing of the mountains, which took up seven days, fatigued the troops extremely, but at length they arrived at villages, where they found provisions in abundance, and where they rested some days to recover the severe fatigues the army had suffered.

They found themselves soon after exposed to new dangers. Almost at the foot of the mountains they came to a river 200 feet broad, called Centrites, which stopped their march; and they had to defend themselves against the enemy, who pursued them in the rear, and the Armenians, the soldiers of the country, who guarded the opposite sides of the river. By good fortune they afterwards discovered a place not so deep,—but it required abundance of address and valour to keep off the enemy on both sides. The army, however, passed the river without much loss.

They afterwards marched with less interruption, passed near the source of the Tigris, and arrived at the beautiful little river, Teleboa, in Western Armenia, which has many villages on its banks. Tiribases, the governor, a satrap much beloved by the king, permitted the army to pass, and the soldiers to purchase what they wanted, provided they committed no ravages. He kept, however, as a check, a flying camp, at a small distance from the army. A fall of snow which occurred soon after gave the troops some inconvenience. After some days' march through deserts, they passed the Euphrates near its source; not having the water above their middles. They afterwards suffered extremely from a north wind which blew in their faces. In order to appease it, they sacrificed to it, according to the custom of their religion; upon which it seemed to abate.

They marched on in snow five or six feet deep, which killed several servants and beasts of burden, besides thirty soldiers. They made fires during the night, for they found plenty of wood. Continuing their march the next day through the snow, many, from excess of hunger, were affected with languor and fainting; and some were found lying on the ground through excessive weakness; but when refreshed and recovered, they continued their march.

The enemy still pursued them: of whom many, overtaken by the night, remained on the way without fire or provisions; so that several died of their hardships; and the enemy that followed took some bag

What river did they attempt to cross, and what mountains?—With what new enemies did they encounter?—What refreshments did they obtain?—What did they do to appease the severity of the North wind?—What loss did they sustain in the snow?

gage. A few soldiers also were left behind that had lost their eyes, and others their toes by the snow. Against the first evil, something black was ordered to be worn before the eyes; and against the other, the legs were to be kept always in motion, and the feet to be bathed at night. Arriving in a more commodious place, they dispersed themselves into the neighbouring villages, to recover and repose after their fatigues. The houses were mostly built under ground, with an opening at top, through which the descent was by a ladder. Here they were taught to fasten a kind of small hurdles to their feet, to prevent sinking in the snow. The army, after resting seven days in these villages, pursued their route.

After a march of seven days more, they arrived at the river Araxes or Phasus. A few days after they discovered the Phasians, the Chalybes, and the Taochians, who kept the passes of the mountains to prevent their descent; but at length the enemy was put to flight and the passes cleared. They crossed the country of the Chalybes, who are the most valiant of all the barbarians of those parts. Having marched twelve or fifteen days longer, they arrived at a very high mountain called Tecqua, from whence they descried the sea. The view of it caused great delight, and they cried out with exultation, "The sea, the sea;" while they could not refrain from tears, nor from embracing their generals and officers, and then, without waiting for orders, they heaped up a pile of stones, and erected a trophy, with broken bucklers and other arms.

From thence they advanced to the mountains of Colchis, of which the Colchians had possessed themselves. The Greeks drew up in battle at the bottom, and their generals encouraged them with its being the last obstacle they had to surmount. Imploring the assistance of their gods, they ascended; but the enemy, not being able to support the charge, dispersed. The Greeks passed the mountain, and encamped in villages, where they found provisions in abundance. A singular circumstance happened there to the army. The soldiers, finding a number of bee-hives in that place, and eating the honey, were taken with violent vomiting and fluxes, attended with raving fits; so that even the least ill seemed like drunken men, and the rest either furiously mad or dying. The earth was strewed with their bodies, as after a defeat; however none of them died, and the distemper ceased the next day, about the same time it had taken them. The third or fourth day the soldiers got up, but in the condition of people who have taken a violent medicine.

Two days after the army arrived at Trebisond, a Greek colony of Sinopians, situated upon the Euxine, or Black Sea, in the province of Colchis. Here they lay in camp for thirty days, and acquitted themselves of the vows they had made to Jupiter, and the other deities, to obtain a happy return to their own country. They also celebrated the

Mention the precautions that they made use of. — From what mountain did they descrie the sea? — How did the Colchians oppose them? — What effect had the honey eaten by the Grecians? — Where is Trebisond? — How long did they encamp there? — What games did they celebrate?

games of horse and foot races, wrestling, boxing, the pancratiun ; the whole attended with joy and solemnity.

They next deliberated on the best means for their return to Greece. They were inclined to proceed by sea ; but not being able to procure a sufficient number of ships, they marched by land to Cerasus, where they had a general review of the troops, who were found to amount to 8,600 men, out of about 10,000 ; the rest having died in the retreat, of their wounds, fatigues, or diseases. From thence they proceeded to Cotyora, where they embarked, and the next day arrived at Sinope, a city of Paphlagonia.

Hitherto, during their march, they had no leader ; all affairs were determined in the council of war by the plurality of voices. They were now resolved to nominate a general, and they cast their eyes on Xenophon ; but he declining the honour, they elected Chirisophus, a Lacedæmonian, for their general. The soldiers, now approaching near to Greece, were desirous of making some booty, and it was not without difficulty that Xenophon extricated both them and their leaders from some imprudences. At length, partly by land and partly by sea, they reached Chrysopolis, opposite Byzantium, and from thence crossed over that arm of the sea which separates the two continents.

CHAPTER 19.

AGESILAUS—VICTORY OF CONON—DECLINE OF THE LACEDÆMONIAN POWER.

THIS retreat of the 10,000 Greeks has always passed among the judges of the art of war for a perfect model in its kind, and never had a parallel. No enterprise could be formed with more bravery, or conducted with greater prudence, or executed with better success. Ten thousand men, 500 or 600 leagues from their own country, who had lost their generals and best officers, in the heart of the enemy's vast empire, in the sight of a victorious and numerous army ; to retire in a manner from the gates of the king's palace, and to traverse a vast extent of unknown countries, almost all in arms against them, every hour exposed to innumerable obstacles and dangers ; passes of rivers, of mountains and defiles ; open attacks, secret ambuscades, famine, almost inevitable through vast and desert regions, and to return through a thousand dangers triumphant to their own country, these are exploits to which there is no parallel. It was the success of this memorable retreat which filled the people of Greece with contempt for the power of Artaxerxes, and gave birth to those bold enterprises which at length brought the Persian empire to the very brink of destruction.

(B. C. 397.) AGIS, one of the Lacedæmonian kings, died about this time, and the crown was disputed by Leotyichides and Agesilaus, the former the son, the latter the brother, of the deceased. Indeed there was a current report that the queen had confessed Leotyichides to be

Whom did the Greeks now appoint as their leader ? — What eulogiums have been bestowed on the above retreat ?

her son by Alcibiades. Most of the Spartans, charmed with the virtue and great merit of Agesilaus, supported him with all their influence; and he was declared king. Plutarch observes that Agesilaus, from his infancy, was remarkable for uniting those great qualities in himself which are generally incompatible; a vivacity of spirit, an invincible resolution, and an ardent passion to surpass others, with a docility, gentleness, and nobleness of disposition. He was lame; but that defect was covered by the easy gaiety of his manner, and the gracefulness of his person.

By such obliging conduct, supported by such extraordinary merit, he acquired great credit, and almost absolute power, in the city. The Ephori, to prevent its effects, and give a check to his ambition, laid a fine upon him; alleging, as their sole reason, that he attached the hearts of the citizens to himself alone, which were the right of the republic. Never was a king of Sparta so powerful as Agesilaus; and it was only, as Xenophon says, by obeying his country in every thing,* that he acquired so great an authority.

AGESILAUS had scarcely ascended the throne when accounts came from Asia that the king of Persia was fitting out a fleet, with intent to deprive the Lacedæmonians of the empire of the sea. The Spartan king took upon himself the expedition, accompanied by Lysander; and his first object was to deliver the Greeks in Asia from their subjection to Persia. He first gained a victory over Tisaphernes, the Persian satrap; and Tithraustes was commissioned by the Persian king to say that the cities of Asia should enjoy their liberty, paying him the customary tribute, provided he would withdraw his troops, and return to Greece. Agesilaus had been two years at the head of the army in Asia, and had already made the most remote provinces tremble at his name. He had restored order and tranquillity in all the Greek cities, and reinstated them in the possession of their liberty, not only without shedding of blood, but without banishing a single person. Agesilaus was then about to lead on his troops into the heart of Persia; but he received orders from the Ephori to return and defend his country.

Tithraustes, who commanded for the king in Asia, seeing the tendency of Agesilaus's designs, and desiring to prevent their effects, had sent Timocrates, of Rhodes, into Greece, with great sums of money, to corrupt the principal persons in the cities, and by their means occasion defection against Sparta. The haughtiness of the Lacedæmonians, especially since they considered themselves masters of all Greece, had universally disgusted the people; and from the cities in their dependence they exacted a submission, which by their severity was rendered insupportable.

TITHRAUSTES, therefore, did not find it difficult to draw off Thebes,

* Simonides, the poet, called Sparta "the tamer of men;" because it rendered its inhabitants, by good habits, *the most active and vigorous*, and, at the same time, *the most obedient to the laws*.

What said Plutarch of Agesilaus?—What did the Ephori to check his ambition?—How did Agesilaus oppose the Persian forces?—Did not the Persians attempt to bribe the Grecians?

Argos, and Corinth, from Sparta; and Athens soon after seconded their efforts with vigour. The Lacedæmonians took the field, and entered Phocis. Lysander, in besieging Haliartus, met his death, and Pausanias, who was to act in concert with him, on his return to Sparta, was disgraced. In the mean time, the Lacedæmonians had raised another army, and given the command of it to Aristodemus. Their enemies assembled to concert the operations of the war. Timolaus, of Corinth, said the Lacedæmonians were like a river, that grew larger as it removed from its source; or a swarm of bees, which it was easy to burn in their hives, but who disperse themselves widely when they fly abroad; and his opinion was, that they should be attacked in their capital. But the Lacedæmonians did not give them time; they took the field, and found the enemy near Nemæa, not far from Corinth, where a rude battle ensued, in which the Spartans had the advantage.

About this time the Persian and Lacedæmonian fleets came in view of each other near Cnidos, a maritime city of Caria, in Asia Minor. Pharnabazus, the satrap, and Conon, the Athenian, had the command of the former; and Pisander, the brother-in-law of Agesilaus, of the latter. Conon, who had in some measure occasioned the taking of Athens, by the loss of the sea-fight near Ægospotamus, used extraordinary efforts in this to retrieve his misfortune, and to obliterate, by a glorious victory, the disgrace of his former defeat. In the battle he was going to give, the Persians would bear the whole expense, although the victory would redound to the credit of Athens. The battle was contested with great valour; but the allies of Sparta betaking themselves to flight, Pisander, the Spartan leader, died sword in hand. Conon took fifty galleys, the rest escaped to Cnidos. The revolt of almost all the allies of Sparta was the consequence of this victory; and from this battle the power of the Lacedæmonians declined. All their actions in Asia were no more than the feeble efforts of an expiring power, till the defeats of Leuctra and Mantinea completed their downfall.

PHARNABAZUS and CONON then made themselves masters at sea, and ravaged the whole coast of Laconia. That satrap, returning to his government of Phrygia, left Conon the command of the naval armament, with very considerable sums for the re-establishment of Athens. Conon, victorious, repaired thither, and was received with universal applause. Providence seemed to decree that this city, formerly destroyed by the Persians, should be again raised at their own cost. Conon, seconded by the zeal of the Thebans, soon rebuilt the walls, and restored the city to its ancient splendour.

SPARTA could not see without extreme mortification, so glorious a change in its ancient rival and almost constant enemy. This made them take the resolution of avenging themselves on Athens and on Conon its deliverer, by making peace with the king of Persia, and by accusing Conon of having wasted the king's money, employed in the re-establishment of Athens. Tiribazus, the Persian satrap, seized Conon and

What Grecian states were bribed?—What was said of the Lacedæmonians?—Who headed the Persian forces?—And who the Spartan?—Who were victorious?—What the effect on the Lacedæmonians?—Did not Conon improve the city of Athens?—What disgrace befel Conon?

put him in prison. Some authors, according to Cornelius Nepos, have written that he was carried to Susa, and there executed by the king's order. The silence of Xenophon, who was his contemporary, in regard to his death, makes it doubtful.

It was at this time that Evagoras extended his conquests in the island of Cyprus. The war had been feebly conducted for some years between Evagoras and the Persians; but at last Artaxerxes applied himself more vigorously to terminate the conflict. Evagoras was descended from Teucer of Salamis, who, at his return from Troy, built this city, and gave it the name of his country. His descendants had reigned there from that time; but a stranger of Phœnicia, having dispossessed the lawful king, took his place, and to maintain himself in the usurpation, had filled the city with barbarians, and subjected the whole island to the king of Persia.

Under this tyrant Evagoras was born. He was distinguished among the youth by the beauty of his aspect, the vigour of his body, and by the gracefulness of his deportment. Evagoras when he grew up expelled the usurper, and established himself in Salamin, the capital, and afterwards, extending his conquests from city to city, endeavoured to make himself master of the whole island. But the Persian king at last attacked Evagoras with all his forces, and besieged the city. A negotiation was then concluded, that Evagoras should continue king of Salamin only, and that he should pay to the king of Persia an annual tribute: Evagoras lived twelve or thirteen years after the conclusion of this treaty. His old age was attended with happiness and tranquillity, uninterrupted by sickness and disease, the probable effect of a sober and temperate life. Nicocles, his eldest son, succeeded him, and inherited his virtues as well as his throne.

The next expedition of Artaxerxes (B. C. 372,) was against the Cadusians, a people that inhabited part of the mountains situated between the Euxine and Caspian seas. The king marched against them in person, at the head of an army of 300,000 foot, and 10,000 horse.—Artaxerxes had not advanced far into the country when his army suffered extremely by famine. The whole camp was reduced to eat their carriage beasts. In this conjuncture, Tiribazus, the satrap, by a stratagem, saved the king and his army. The Cadusians had two kings, who did not act in concert. Tiribazus went himself to one, and sent his son to the other. Each informed the king to whom he applied, that the other had sent ambassadors to treat privately with Artaxerxes, and advised him to lose no time to make his peace also. The fraud succeeded. Tiribazus and his son brought ambassadors with them to the king, and the treaty was concluded with both parties.

Who was Evagoras? — From whom descended? — Of what city was Evagoras king? — What was his character? — And who succeeded him? — What was the next expedition of Artaxerxes? — What stratagem was used by Tiribazus, the satrap?

CHAPTER 20.

SOCRATES.

ABOUT 400 years before the birth of Christ, died Socrates, one of the greatest heathen philosophers. Socrates was born at Athens. His father was a sculptor, and his mother, Phænarete, a midwife. Crito is reported to have taken him out of his father's shop, from the admiration of his fine genius. He was the disciple of Archelaus, and his first study was that of the works of nature, or physics, and of the movement of the heavenly bodies. But finding how little useful that kind of learning was to the generality of mankind, he conceived the thought of bringing down philosophy from heaven, to place it in cities, and more within the reach of man's capacity; to make them more rational, just, and virtuous. In what consist fortitude, temperance, and wisdom; what is the end of all government, and what the rules of it, Socrates had a just and piercing judgment, joined with the most exquisite prudence. Chæremon, a zealous disciple of Socrates, happening to be at Delphi, demanded of the oracle whether there was a wiser man in the world than Socrates. The priestess answered there was none.

So attentive was he to benefit his country, that he seemed the common father of the republic. But, as it was difficult to correct the aged, he devoted his labour principally to the instruction of youth. He had no open school, like the rest of the philosophers, nor set times for the lessons. He was the philosopher of all times and seasons. He taught in all places and on all occasions,—in walking, conversation, and at meals,—in the army—in the midst of a camp, and in the public assembly.

The services he did the state, by the instructions he gave, and by the disciples he formed, are inexpressibly great. Soon after the expulsion of the thirty tyrants out of Athens, in the sixty-ninth year of his age, Socrates was accused of holding bad opinions with regard to the gods. The contempt into which he had brought the doctrine and morals of the sophists of his time, who were then in high reputation, drew public envy upon him; and his enemies were bent upon his destruction. The first seeds sown against him were in a satirical comedy, called "The Clouds," introduced in the theatre,—in which Aristophanes lent his pen to the malice of Socrates' enemies, to depreciate the best and most excellent man that ever the pagan world produced.

Melitus appeared as his accuser:—First, that he did not admit the gods acknowledged by the republic; second, that he corrupted the youth of Athens. Socrates' reply displayed a noble and intrepid assurance, resulting from a consciousness of his truth and innocence. His discourse was bold, manly, and generous; without passion or emotion, with no other ornament but that of truth. Plato, who was present,

What is said of the birth and character of Socrates?—Relate his mode of instruction.—Of what was he accused; and what comedy was written against him, and by whom?—What accusations were brought against him?—What is said of his imprisonment; of his wife and family; and of his death?

transcribed it afterwards; and he has given it to the world as the "Apology of Socrates." His defence, able as it was, did not save him; sentence was passed upon him. The morning before his death his friend Crito proposed that he should escape from prison, and obtain a safe retreat in Thessaly. This offer Socrates declined, and when the fatal cup of hemlock was presented to him, he drank off the draft with an amazing serenity of aspect. His wife and children had visited him in the prison; but the extremity of her grief made it needful that she should be removed.

Plato, and the rest of Socrates' disciples, apprehending the rage of his accusers, retired to the house of Euclid, at Megara, till the storm blew over. Euripides, however, to reproach the Athenians with the horrible crime they had committed, composed his tragedy called "Palamedes." But it was sometime after the death of Socrates before the notorious injustice of the sentence appeared to the Athenians in all its horrors. Then the accusers were called to account for the blood they had shed. Melitus was condemned to die, and the rest were banished. A statue of brass was erected to the memory of Socrates, and a chapel was dedicated to him, as to a hero and a demi-god.

As to the doctrine of Socrates, it must be allowed that the pagan world never produced anything so great and perfect. To what a height did he carry the sublimity of his sentiments, not only with respect to moral virtue, temperance, sobriety, patience in adversity, acquiescence in poverty, forgiveness of wrongs, but, what is far more considerable, in regard to the Divinity, his unity, omnipotence, creation of the world, and providence in the government of it; the immortality of the soul; its ultimate end and eternal destiny; the rewards of the good, and the punishment of the wicked. When we consider this train of divine knowledge, we are ready to ask ourselves, whether it is a pagan who thinks and speaks in this manner; and we can scarcely be persuaded, that from so dark and obscure a source as paganism should shine forth such living and glorious rays of light.

It is true his reputation was not without alloy; and it has been affirmed that his manners did not always answer the purity of his sentiment. He did not dare to give a public testimony to the truths he believed, but observed all the customs and ceremonies as enjoined by the laws of his country. He held peculiar opinions in the schools, but followed the multitude in the temples. He acknowledged in reality only one divinity, and yet worshipped, with the people, that multitude of infamous idols, which ancient superstition had heaped up during a long succession of ages.

CHAPTER 21.

MANNERS AND CUSTOMS OF THE GREEKS.

It is an essential part of history to illustrate the character, genius, and manners of the people. In noticing those of Lacedæmon and

What is said of Plato, Euripides, Melitus, &c.?—What is said of the doctrine of Socrates?—Did his conduct always correspond with the purity of his sentiments?

Athens, we shall speak of their political government, war, and religion : and first of Sparta. From the time the Heraclides had re-entered Peloponnesus, Sparta was governed by two kings, who were always of the same two families, descended from Hercules by two different branches. Sparta, in its beginning, was always involved in commotions and revolts which would infallibly have occasioned its ruin, if the wise foresight of Lycurgus had not prevented the fatal consequences. Lycurgus restored order and peace to Sparta by the establishment of twenty-eight senators, over whom the two kings presided. At length, to prevent an abuse of power, a curb was given to it by the nomination of five Ephori, who were elected out of the people. Their office lasted only one year ; and they had authority not only over the senators, but over the kings themselves.

The power of the kings was extremely limited, especially in time of peace. In war they had the command of the fleets and armies ; and at that time greater authority. There must have been much wisdom in the laws established by Lycurgus, because, as long as they were obeyed, no commotions or seditions of the people were known. The reason assigned is, that in Sparta the law governed with sovereign authority, while many other Grecian cities were abandoned to the arbitrary and irregular sway of private men or despotic power.

To preserve the Spartan laws without change, particular care was taken to educate the youth according to the laws and manners of the country. The hard and sober manner in which they were brought up, inspired them during the rest of their lives with habits of frugality and temperance, and prepared them for supporting the fatigues of war. From Sparta were banished drunkenness, debauchery, and their consequent disorders. Their children were accustomed from their infancy to an entire submission to the laws, to magistrates, and all in authority. Not only the poor and the ordinary citizens, but the rich and powerful also were subject to the same obedience. To this entire submission to the laws of the state Lycurgus added another principle, which removed from Sparta all luxury, profusion, and magnificence, which decried riches and made poverty honourable.

The epoch of the declension of Sparta began with the violation of Lycurgus's laws. No sooner had the ambition of reigning over all Greece acquainted them with the design of naval armies and foreign troops, and that money was necessary for the support of these forces, than the way was prepared for changes which were ultimately the cause of their ruin.

It is well known that Lycurgus had formed his plan upon the model of the laws in the island of Crete. Minos, whom fable calls the son of Jupiter, was the author of these laws. He lived about 100 years before the Trojan war. He was a powerful, wise, and gentle prince ; and still more estimable for his moral virtues than for his military abilities. The end he proposed in the establishment of these laws was, to

From whom were the Heraclides descended ?— Was the power of the kings much limited ?— What was their mode of educating the young ?— Upon whose model did Lycurgus form his laws ?

render his subjects happy by making them virtuous. He banished idleness and voluptuousness from his states, and with them luxury and vicious pleasures. He endeavoured to establish a kind of equality amongst them, to remove all envy and dissension. He did not make any new division of the lands, nor prohibit the use of gold and silver.

He decreed that the children should be brought up and educated together, that they might learn the same principles and maxims. Their life was hard and sober; they were accustomed to suffer heat and cold; to skirmish with each other; to suffer courageously; and were so educated that, even in their diversions, everything might form them for war. They were made to learn certain airs of music, but of a manly and martial kind. They excelled in drawing the bow; and as to archery and light-armed soldiers, fit to execute the stratagems of war, the Cretans pretended to hold the foremost rank.

Minos, as well as Lycurgus, is reproached with having no other view in his laws than war, which is a great fault in a legislator. But he ordained that war should only be made for the sake of peace. Among the Cretans, the cultivation of the mind was not entirely neglected; the youth received some tincture of learning.

One of Minos's regulations, and which Plato admired the most, was to inspire youth with a high respect for the maxims, customs, and laws of the state, and not to suffer them to call in question the wisdom of these institutions.

The government of Crete was at first monarchical, but the authority of king was of no long duration; and it gave place to a republican form, as Minos had intended. The senate composed the state council; but the public affairs were of no force till the people had given them their approbation. The magistrates, to the number of ten, called Cosmi, were the balance between the other two powers. The slaves and mercenaries of Crete cultivated the lands. They were called Periœci.

Minos committed to his brother Rhadamanthus a share in the administration of justice in the capital city, and another minister had the care of the other cities. Crete, under so wise a legislature, seemed to become the abode of virtue, purity, and justice; as we may judge from what fable tells us of the honour conferred on Minos and his two brothers in making them the judges of the other world.

The wise laws of Minos did not expire with him, but subsisted in all their vigour even in Plato's time, that is, more than 900 years after. Notwithstanding this solid merit, the theatres of Athens resounded with nothing so much as imprecations against the memory of Minos. This was owing to an unjust and cruel tribute he imposed upon them, in obliging them to send him every nine years seven young men and as many maids to be devoured by the Minotaur. But this was exacted by the grandson of the first Minos. Theseus put an end to this tribute by killing the Minotaur.

It is true that the Cretans degenerated much from their ancient repu-

To what habits were the Spartan youths accustomed? — Wherein did the laws of Minos differ? — Was not the government of Crete republican? — What honours were conferred by Jupiter on Minos and Rhadamanthus?

tation, so that to *Cretise* became a proverb among the Greeks, implying to *lie* and to *deceive*.* St. Paul cites against them, as truth, the testimony of one of their ancient poets, (believed to be Epimenides,) who paints them in colours much to their dishonour. But this change of manners does not affect the probity of the ancient Cretans, nor the glory of Minos their king.

CHAPTER 22.

GOVERNMENT OF ATHENS.

THE government of Athens was neither so permanent nor so uniform as that of Sparta. Athens, after having long been governed by kings, and afterwards by archons, assumed entire liberty; which gave place, however, for some years, to the tyrannic power of the Pisistratidæ, but was soon after re-established, and subsisted with splendour till the defeat in Sicily, and the taking of the city by the Lacedæmonians. These subjected them to thirty tyrants, whose authority was not of long duration, and gave place again to liberty. In that state it continued, amidst various events, during a series of years, till the Roman power had subdued Greece and reduced it to a province.

SOLON was the first who established the popular government at Athens. Theseus, long before him, had traced out the plan, and began the execution of it. After having united the twelve towns into one city, he divided the inhabitants into three bodies—that of the nobility, to whom the superintendence in religious affairs and all offices was confided—the labourers or husbandmen, and the artizans. But Athens, to speak correctly, did not become a popular state, till the establishment of the nine archons, whose authority continued only for one year—before that, it was for ten; and it was not till many years after, that Solon, by the wisdom of his laws, instituted and confirmed this form of government.

SOLON's great principle was to establish, as much as possible, a kind of equality among his citizens; which he regarded as the foundation of liberty. He therefore resolved, while he left the public employments in the hands of the rich, to give the poor some share in the government, from which they had been excluded. For this reason he made an estimate of what each individual was worth. Those who had an annual revenue of 500 measures, as well in grain as in liquid things, were placed in the first class. The second class was composed of such as had 300; and those of 200 measures were in the third class. Out of these three classes only, the magistrates were chosen. The citizens below these were denominated hirelings, or workmen, labouring with their hands. These held no office, they had the right only of giving their suffrages in the assemblies and trials of the people.

* Titus i. 12. The Cretans are always liars, &c.

Had not the Cretans degenerated in the times of St. Paul?—What changes occurred in the government of Athens?—What is said of the plans of Theseus and Solon?—Mention the qualifications for Solon's classes.

But the people of Athens became more haughty after their victories over the Persians; pretending to have a right to share in all the public offices; and Aristides, to prevent the disorders which too tenacious opposition might have occasioned, thought proper to yield to them. The citizens of the first three classes paid certain sums into the public treasury, and the proportion of revenue determined the order of the classes. Solon revived and reformed also two councils; the first was that of the Areopagus: he gave it new lustre by augmenting its power. The second was the Council of the Four Hundred, that is an hundred out of each tribe; for Cecrops, the first king of the Athenians, had divided the people into four tribes. Calisthenes, long after him, changed that order, and established ten. It was in this Council of the Four Hundred all affairs were considered before they were proposed to the assembly of the people.

With respect to the *inhabitants of Athens*, there were three sorts, citizens, strangers, and servants. In the account taken by Demetrius Phalereus, (B. C. 314,) the number amounted to 21,000 citizens, 10,000 strangers, and 40,000 servants. The number of citizens was almost the same in the time of Cecrops, and less under Pericles. A citizen could only be such by birth or by adoption. To be a natural denizen of Athens, it was necessary to be born of a father and mother both free and Athenians. The freedom of the city was also conferred, in honour and gratitude, to strangers who had rendered great services to the state, as to Hippocrates. Even kings have sometimes canvassed that title for themselves and their children. Evagoras, king of Cyprus, thought it much to his honour.

When the young men attained the age of twenty, they were enrolled upon the list of citizens, after having taken an oath never to dishonour the profession of arms, but always to fight for their religion and civil interests, and submit to the laws, &c., to which they call the gods to witness.

By the *strangers* of Athens are meant those who came from a foreign country to settle in Attica, for the purpose of commerce or trade. They had no share in the government, nor votes in the assembly of the people, nor could they be admitted into any office. They paid a yearly tribute, and in default were made slaves. Xenocrates, the celebrated, but poor philosopher, for such default was sent to prison; but Lycurgus, the orator, having paid the tax, released him from the farmers of the public revenues. The generous act of Lycurgus was publicly extolled; and Xenocrates meeting, some time after, the sons of his deliverer, told them, "I pay your father the favour he has done me with usury; for the world praises him on my account."

What changes took place after they had conquered the Persians? — What was the census of Athens, B. C. 314, as taken by Demetrius Phalerius, Cecrops, and Pericles? — Who were deemed natural denizens of Athens? — At what age were the oaths taken by the young citizens? — Who were comprehended under the term strangers? — What said Xenocrates to the sons of Lycurgus?

CHAPTER 23.

GOVERNMENT OF ATHENS.

OF *Servants* there were two kinds—the one, who were free, whose condition was easy; the other were slaves, who had either been born such, or who had been taken prisoners of war. The masters could dispose absolutely of their slaves, though they were generally treated with great humanity. Whenever they were treated with rigour and inhumanity, they had their action against their masters, and if the fact was proved, they could ransom themselves without their masters' consent, when they had laid up money enough for the purpose. Persons, when satisfied with their service, often gave their slaves liberty, and the same acknowledgment was granted them by the public. The humane, equitable usage with which the Athenians treated their servants and slaves, was an effect of the good temper natural to that people; and very remote from the austere and cruel severity of the Lacedæmonians.

The Council or Senate of Four Hundred, which Solon instituted, was increased by Calisthenes, about a hundred years after, to five hundred. They were chosen by lot, in which they made use of black and white beans. If the number of white beans carried it, that question passed, otherwise not. The senators, before assembling, offered a sacrifice to Jupiter, and to Minerva, as the goddess of good council, asking for prudence and understanding necessary in such wise deliberations. After a question had been settled, it was read aloud. Each senator then gave his vote by scrutiny, in putting a bean into each urn. This sort of decree was only a preparatory resolution. It was afterwards laid before the assembly of the people, where, if it was received and approved, it had the force of a law;—if not, its authority subsisted only for a year. This may show with what wisdom Solon fixed the inconstancy of that people, and how judiciously he contrived to support a wise balance between the different bodies.

The council of the Areopagus took its name from the place where it assembled, called the *Quarter or Hill of Mars*. It was believed to be as ancient as the nation, though Cicero and Plutarch attribute the institution of it to Solon; but he only re-established it. The number of the senators of the Areopagus was not fixed; at certain times they amounted to two or three hundred. Solon purposed that they only who had borne the office of Archon, should be honoured with that dignity. The orators here were not permitted to excite the passions, but were obliged to confine themselves to the subject matter in dispute. The senate held their sittings in an open place, and during the night. The affairs of religion, the introduction of new ceremonies and new divinities were brought before this tribunal. We read in Justin Martyr, that Plato, who in his travels in Egypt had acquired new light concern-

What were the different kinds of servants? — How was the Council chosen? — What their number? — What subjects were discussed in the Areopagus?

ing the unity of God, when he returned, concealed his sentiments, fearing to appear before the Areopagus; and we know that St. Paul was accused before them, as teaching a new doctrine, and endeavouring to introduce new gods.

Of the *magistrates*, a great number were established for different functions. We shall speak principally of the *archons*; they succeeded the kings, and their authority at first continued for life. It was then limited to ten years, and at last reduced to one. Solon found them with the number nine; he did not abolish their office, but limited their power. The first of these nine magistrates was called, by way of eminence, Archon, and the year was denominated from him. "Under such an Archon such a battle was fought." The second was called the king; the third polemarch, &c.

Of the *assemblies of the people*. There were two sorts, the one ordinary, and fixed to certain days—the other extraordinary; and of these the people were informed by express proclamation. All the people, the poor as well as the rich, had a right to give their suffrages. This assembly always began with sacrifices and prayers, to obtain from the gods the knowledge necessary to wise deliberations; and they never failed to add the most terrible imprecations against such as opposed the public good. For trials, there were different tribunals; but appeals might be brought from all other judges. All the allies were obliged to bring their cause to Athens. The parties either pleaded their cause in person, or employed advocates. The time allowed for the hearing was generally fixed, and a water clock regulated its duration. It is remarkable that a friend was not obliged to give evidence against a friend.

The authority of the *Amphictyonic Council* had always been of great weight in Greece. Before any were installed into that body, they took a very remarkable oath; and among other things that, should any attempt to steal and take away any of the rich offerings preserved in the temple of Apollo at Delphi, they will use all their powers and faculties to avenge the sacrilege. That oath was attended by the most terrible imprecations; and, knowing this, I am not astonished that the holy war, undertaken by the order of the Amphictyons, should be carried on with so much ardour.

From the moment, however, that Philip of Macedon was admitted into their body, he set himself above all law, and abused his power. This Demosthenes, in his third Philippic, reproaches him with. "When he does not deign to honour us with his presence, he sends his *slaves* to reign over us."

The *Revenues of Athens* amounted, in the time of the Peloponnesian war, to about 2,000 talents. They were reduced to four kinds: 1st. The revenues arising from agriculture, the sale of woods, the produce of mines, the duties on the import and export of merchandize, and the taxes levied upon the city and its inhabitants.

What were the Archons; their office, their number, &c.? — Did not the assemblies begin with sacrifice and prayer? — Could the parties plead their own cause? — What is said of the Amphictyonic council? — What was the revenue of Athens

The history of Athens often mentions the silver mines of Laurium, a mountain, situated between the Piræus and Cape Sunium, and those of Thrace, from whence many persons extracted immense riches. The second species of revenue were the contributions paid the Athenians by the allies for the common expenses of the war. Under Aristides they amounted to 460 talents. Pericles augmented them almost a third, and raised them to 600, and some time after they were raised to 1,300. A third sort of revenue were the extraordinary capitation taxes, raised on pressing occasions and emergencies of state.

CHAPTER 24.

EDUCATION AND MILITARY INSTITUTIONS OF THE GREEKS

OF the education of youth, and the exercises for forming their bodies and minds, may be mentioned dancing, music, fencing, riding, polite learning, and philosophy.

Dancing was cultivated by the Athenians with great attention. It made a part of what the ancients called the Gymnastic; divided, according to Plato, into two kinds; the Orchestric, (Ορχεσθαι, voltare,) which takes its name from the dance, and Palestric, (Παλη,) so called from a Greek word signifying *wrestling*. The exercises of the latter kind conduced to form the body for the fatigues of war, navigation, agriculture, &c. Dancing taught the rules of motion, and contributed to the ease and gracefulness of the figure.

Music was cultivated with no less solicitude. The ancients ascribed wonderful effects to it. They believed it proper to calm the passions, and soften the manners, and contribute to humanize the barbarous. Polybius, a grave historian, attributes the extreme difference between two people of Arcadia to the influence of music. The one esteemed for the elegance of their manners, humanity to strangers, and piety to the gods; the other, on the contrary, hated for their malignity, brutality, and irreligion. Socrates himself, in an advanced age, was not ashamed to learn to play on an instrument. But the license of the Grecian stage, which made use of both dancing and music to excite the vicious passions, soon corrupted the art, and the theatre became a school of vice.

It is probable, however, that the wisest and greatest characters among them did not apply themselves to these arts with any great industry. "Are you not ashamed," said Philip to his son Alexander, "Are you not ashamed to sing so well?"

The other exercises of the body all the Greeks were very assiduous in performing. The places allotted for these exercises they called Palæstra or Gymnasia. These rendered the body more supple, active, hardy, and robust; more capable of bearing fatigue, and effecting great enterprises. There were masters who taught the youth to ride, to handle

What other species of revenue? — In what did the several exercises consist? — What of dancing? — Was not the study of music and dancing at length said to corrupt the morals of youth? — and why? — What said king Philip to his son Alexander? — Name the other manly exercises and pursuits.

their arms, or fence. Even hunting was considered by the ancients as a fit exercise for forming youth for the stratagems and fatigues of war. (Athens, too, was the school and the *abode of polite learning*. Poetry, eloquence, philosophy, and mathematics, were there greatly cultivated. Hence proceeded the universal fine taste of Athens, where (as history informs us) a simple herb-woman distinguished Theophrastus to be a stranger from the expression of a single word. To the study of rhetoric, they annexed that of Philosophy, under which may be comprised all the sciences.)

The *Grecians were at all times warlike*. During the Trojan war, Greece signalized her valour in battle, and acquired fame by her bravery. This expedition, however, was no more than the cradle of her infant glory. In these early times there were in Greece several republics; neighbours by situation, but extremely remote in customs, laws, and particular interests. This difference proved a perpetual source of divisions. Two cities distinguished themselves above the rest, Sparta and Athens; in consequence of which, they either successively or together, held the empire of Greece through a long series of time. Thebes disputed this honour with them for some years, by surprising acts of valour, which had something of prodigy in them—a short-lived blaze of exceeding splendour, which soon disappeared, and left that city in its original obscurity.

All the laws of Sparta and institutions of Lycurgus seem to have had no other object than war. All other employments were prohibited among them. Arts, polite learning, sciences, trades, and even husbandry itself had no share in their applications; from their earliest infancy no other taste was instilled into them but for arms; but among the Athenians and the other states of Greece, arts, trades, husbandry, commerce, and navigation, were held in honour, and were thought no obstacle to the valour and knowledge necessary for war. The famous battle of Marathon infinitely heightened their courage; and the battle of Salamis raised them to the highest pitch of glory.

With respect to the different kinds of troops, both Sparta and Athens had four sorts—citizens, allies, mercenaries, and slaves. The soldiers were sometimes marked in the hand, to distinguish them from the slaves, who had that character impressed on their foreheads. The Spartans never marched without Helots: in the battle of Plataea, every citizen had seven. The infantry consisted of two kinds of soldiers. The one were heavy armed, and carried great bucklers, lances, half pikes, and scimitars; the other, light armed, with bows and slings. These were commonly placed in the front of the battle, or upon the wings, as a first line, to shoot their arrows, and sling their javelins and stones at the enemy; then they retired through the intervals behind the battalions, as a second line, and continued their volleys.

The Lacedæmonians did not begin to use cavalry till after the war with Messene. It was still more rare among the Athenians. After the war with the Persians, the Athenians had no more than 300 horse,

What is said of the purity of their speech?—Which two cities particularly distinguished themselves?—Mention the different kind of Grecian troops.

but increased them at length to 1,200. In naval affairs the Athenians were much superior to the Lacedæmonians, and to all the other states of Greece. The ships were of two kinds; the one rowed with oars, which were ships of war,—the other carried sails, and were vessels of burden for commerce and transports. But both kinds sometimes made use of oars and sails together. The ships of war are often called long ships, by authors, by which they are distinguished from vessels of burden. Some long ships had only one rank of oars on each side; others had two, three, four, five, &c. Those most commonly used in the battles of the ancients carried from three to five ranks or benches of oars; and were called *triremes*, *quinqueremes*, &c. The *rostrum*, or beak of the prow, was that part of the vessel of which much use was made in sea fights. The beaks at a single blow often sunk the triremes. Two sorts of people served on board the galleys; 1st. the *remiges*, or rowers, and the *nautæ*, or mariners; 2d. the soldiers intended for the fight.

This regulation was, however, a modern one. He who took care of the whole crew, and commanded the vessel, was called *nauclerus*, and was the principal officer; the second was the gubernator, or pilot. The pay of those who served in these ships varied much at different times. When young Cyrus arrived in Asia, it was only three oboli, which was half a drachm, or five pence; and the treaty between the Persians and Lacedæmonians was concluded on this foot. Cyrus, at Lysander's request, added to that pay a fourth, which made it sixpence half-penny a day, and on extreme occasions it was raised to a whole drachm, or ten pence. The same may be said of the land troops that has been said of the seamen, except that the horse had double their pay.

CHAPTER 25.

CHARACTER OF THE ATHENIANS.

IF it be asked how the Lacedæmonians, with their iron coin, which would pass nowhere else, could maintain armies—doubtless they raised their resources as did the Athenians, by contributions from their allies; and still more from the cities to which they gave liberty and protection, or from those they had conquered from their enemies. Their second fund for paying their fleets and armies, was the aid they sometimes drew from the king of Persia.

The peculiar character of the Athenians may be worth briefly noticing. Plutarch says, “they were easily provoked to anger, and as easily induced to resume their sentiments of benevolence and compassion.” Of this truth history supplies numerous examples—the sentence of death passed on the inhabitants of Mitylene, and revoked the next day; the condemnation of the ten generals, and that of Socrates, both followed by extreme repentance, and the most lively grief.

They were better pleased with penetrating, and almost guessing at

Did the Spartans, in early times, use cavalry?—Which state was superior in naval warfare?—What was the pay of the troops?—How did the Lacedæmonians, with their iron coin, maintain armies?—What was the peculiar character of the Athenians?

an affair themselves, than with taking the pains to be informed thoroughly respecting it in all its extent. Artificers, husbandmen, soldiers, mariners, &c., are generally slow in their conceptions, but the people of Athens had great penetration, vivacity, and even delicacy of wit. We have already spoken of Theophrastus. He was cheapening something of an old woman at Athens, that sold herbs. "No, Mr. Stranger," said she, "you shall have it for no less." He was surprised to see himself treated as a stranger, who had passed almost his whole life at Athens, and who prided himself in the elegance of his language. The Athenian soldiers knew the finest passages of Euripides by heart. The artificers and common people, from their frequency in public assemblies, were generally versed in affairs of state. Of this we may judge from the orations of Demosthenes, whose style, we know, is ardent, brief, and concise.

They were attentive to the rules of politeness and benevolence. In the war against Philip of Macedon, having intercepted one of his courriers, they read all the letters he carried except that to Olympias his wife, which they returned sealed up and unopened, out of regard to conjugal love and secrecy. The same Athenians having decreed that a strict search should be made after the presents distributed by Harpalus among the orators, would not suffer the house of Calicles, who had lately been married, to be visited, out of respect for his bride, not long brought home. Such behaviour is indicative of true politeness.

It was glorious for Athens to have formed so many excellent persons in the art of war and government. In philosophy, eloquence, poetry, painting, sculpture, and architecture, Athens formed a greater number of each kind than any other city in the world, if perhaps we may except Rome, which had imbibed learning and arts from her.

The last attribute of the Athenians, which we shall mention, is their ardent love of liberty. In the war with the Persians, they sacrificed every thing for the liberty of Greece, and they answered the Persians, by the mouth of Aristides, that all the gold and silver in the world would not be able to purchase the liberty of Greece.

The Lacedæmonians, though possessing contrary qualities in many respects, were equally tenacious of liberty. No people could have more wit than the Athenians, nor more solid sense than the Lacedæmonians.

CHAPTER 26.

RISE OF THE THEBAN POWER.—PELOPIDAS—EPAMINONDAS.

The peace of Antalcides, of which mention has been made, excited in the Grecian states much division and discontent. In consequence of that treaty, the Thebans were obliged to abandon the cities of

Wherein did the Athenians differ from other Grecians?—And what is mentioned to prove the purity of their language?—What proofs are adduced of their politeness and delicacy?—What praise is due more particularly to Athens?—What reply did Aristides give to the Persians?—How do you discriminate between the Athenians and the Lacedæmonians?—What peace excited discontent?—Who were the Spartan kings?

Bœotia, and let them enjoy their liberty; and the Corinthians, to withdraw their garrison from Argos; the Mantineans were compelled to demolish the walls of their city, and the Lacedæmonians, who were the authors of these changes, saw their power extremely augmented. The Spartan kings were *Agessipolis* and *Agessilaus*, persons of very different characters. The first was naturally inclined to peace, and disposed to suffer the Grecian cities to enjoy their liberties; the other was restless, active, full of great views of ambition and conquest.

Complaint arrived at Sparta that Olynthus, a city of Thrace, was extending her influence and making new conquests on every side. The Lacedæmonians lost no time, and their troops marched directly. Thebes was gained possession of by artifice, and the Olynthians, besieged and reduced by the want of provision, were obliged to surrender. All Bœotia was soon in the power of the Lacedæmonians, and all Greece seemed now subject to them, either by force or alliance. Even the king of Persia, and the tyrant of Sicily, seemed to emulate each other in courting their friendship. But a prosperity founded in injustice is seldom of long duration. The greatest blow that was given to the Spartan power came from the people that had been recently oppressed.

Two illustrious citizens of Thebes, *Pelopidas* and *Epaminondas*, both descended from noble families, and between whom subsisted a perfect union and friendship, and holding the first offices of state, gave a new face to the affairs of Greece. Several campaigns passed between the Thebans and Lacedæmonians without any thing decisive on either side. It was prudent in the Theban general not hastily to hazard a battle till the soldiers had time to become inured and emboldened. When the occasion was favourable, they had a taste of victory, by way of reward. The principal glory of success was due to the generalship of *Pelopidas*. The engagement at *Tegyra*, which was a prelude to the battle of *Leuctra*, added much to his reputation. Having failed in the enterprise against *Orchomenos*, who had joined the Lacedæmonians at his return, he found the enemy posted to intercept him near *Tegyra*. As soon as the Thebans perceived them from the defiles, a person ran in haste to *Pelopidas*, exclaiming, "We are fallen into the enemies' hands." He replied, "Should we not rather say they are fallen into ours?" And so it proved: for though the Theban forces were not more than two-thirds of the Spartan, the two generals who had charged *Pelopidas* were presently killed, and the Spartans, after a short conflict, were dismayed, and fled in disorder.

This encounter proved the prelude to great actions and events. It had never happened till then, in any war, either with the Persians or Greeks, that the Lacedæmonians, with a superiority of numbers on their side, had been defeated. They now lost that glory; and the Thebans became the terror and dread of the Grecian states. All Greece being weary of war, deputies were sent to Lacedæmon to concert a general peace; but, by the influence of *Agessilaus*, one of the kings of Sparta,

How did the Lacedæmonians act towards Thebes? — Who were the two illustrious citizens of Thebes? — What king encouraged the war against the Thebans

war was determined against the Thebans, who were much alarmed at first, seeing themselves without allies or support, while all Greece looked on them as utterly lost. But Epaminondas, who was a host in himself, was appointed general; and he had several colleagues joined in commission with him. His army did not amount to more than 6,000 foot, and 400 horse, while the enemy had above four times that number. He was supported by Pelopidas at the head of the sacred battalion.

In the battle, Cleombrotus, the Spartan general, died of his wounds; and the Thebans, after a long-continued slaughter, completed the victory. The Lacedæmonians had never received such a blow; they lost 4,000 men. The Thebans had only 300 men killed. The Spartans were celebrating at that time their gymnastic exercises, and the city was full of strangers; when the couriers arrived from Leuctra with the terrible news of their defeat, the Ephori, though sensible that the Spartan power had received a mortal wound, would not suffer the representations to be interrupted. Agesilaus decreed, "That, for the present day, the laws should be suspended."

The Thebans now entered Peloponnesus, and caused many states to revolt from the Lacedæmonians—Elis, Argos, Arcadia, and the greater part of Laconia itself. They ran through their country with fire and sword without opposition. Parties had been posted by the Spartans to defend the passes. Ischolaus, the Spartan, who defended one of these, finding it impossible, with his small body of troops, to support the enemies' attack, sent away a part of his men, and devoted himself and the few that remained with him, after the example of Leonidas, to the public good; and, after making a great slaughter of their enemies, they perished to a man.

EPAMINONDAS approached the Spartan capital. Agesilaus took the command of the city. He was determined not to quit it, nor to hazard a battle. Epaminondas would have been glad to give battle to Sparta. He did not, however, think proper to attempt forcing the city, and not being able to induce Agesilaus to quit it, he retired.

Not long after, (B. C. 370,) Pelopidas marched against Alexander, tyrant of Phæræ, and was killed in battle. His funeral was magnificent, especially in the sincere affliction of the Thebans and Thessalians. Nor were they content with lamenting Pelopidas, but resolved to avenge him. They sent a small army against Alexander, and compelled him to restore the cities he had taken, and to renounce all future conquests. Alexander was assassinated not long after, in consequence of a conspiracy formed against him by his wife Thebe and her three brothers.

The extraordinary prosperity of Thebes greatly alarmed the neighbouring states, and every thing was in motion in Greece. The people of Tegea had called in the Thebans to their aid; and the Mantineans, with whom they were at war, had the aid of the Spartans and Athenians. Epaminondas had the command of the Tegean troops; and being

Relate the success of the Thebans at Leuctra.—What befel Pelopidas and Alexander of Phæræ?—Who called Epaminondas to their aid?

informed that Agesilaus had left Sparta, and was leading his forces for Mantinæa, he left Tegea in the night with his army, intending to take Sparta by surprise, as it had neither walls nor troops for its defence. He began to attack the city in several quarters, and penetrated as far as the public place, and no doubt but he would have taken the city by surprise, had not Agesilaus been secretly apprised of it, and returned hastily for its defence. Epaminondas, having failed in his aim, returned to Tegea, and foreseeing that his command was upon the point of expiring, he held his troops in readiness for battle.

The Lacedæmonian forces consisted of 20,000 foot and 2,000 horse; the Theban of 30,000 foot and 3,000 horse. The troops fought on both sides with incredible ardour, the resistance was equally obstinate, and the success of the contest doubtful. Epaminondas made an extraordinary effort, without regard to the danger of his person, and received a mortal wound, with a javelin, in the breast. The conflict was, nevertheless, still vigorously supported, till at length the troops on both sides stood still and rested on their arms, and the trumpets of both armies, as if by consent, sounded a retreat at the same time. Each party pretended to the victory, and each erected a trophy. Such was the event of the famous battle of Mantinæa. When Epaminondas was told that the Thebans had gained the victory, and was shown his shield, he serenely desired his friends not to regard this day as the end of his life, but the beginning of his happiness. "I leave Thebes triumphant, proud Sparta humbled, and Greece delivered from the yoke of servitude, &c." Having spoken to this effect, he drew the head of the javelin from the wound, and died.

With this great man the Theban power expired. Cicero ranks him above all the illustrious men Greece ever produced. Before him, Thebes was not distinguished by any memorable action, and, at his death, it sunk into its original obscurity. Epaminondas sought not power for himself but for his country. His actions were perfectly void of self-interest; the commands that were conferred upon him were not of his seeking. Spintharus, in giving his character, said, "That he never had met with a man who knew more and spoke less."

The victory of Leuctra had drawn upon Epaminondas the eyes and admiration of all Greece; he was beheld as the restorer of Thebes and the triumphant conqueror of Sparta. Epaminondas, little sensible to such a glory, said, "My joy arises from my sense of that which the news of this victory will give my father and mother." Nothing in history seems to me so valuable as such sentiments, proceeding from a heart which neither false glory nor false greatness had corrupted. The Lacedæmonians were never able to recover the reputation and influence which they lost in the Theban war.

Epaminondas was an exception to the general opinion, that the Bœotians were dull and stupid. Their dullness was imputed to the gross air of the country; and, on the contrary, the Athenian delicacy

Relate the events of the battle. — What is the character of Epaminondas? — What was his observation after the victory of Leuctra? — To what was the dullness of the Bœotians ascribed?

of taste was attributed to the purity of the air they breathed. Pindar and Plutarch, who had very little of the soil in them, are proofs that genius is of all nations.

CHAPTER 27.

ARTAXERXES MNEMON UNDERTAKES THE REDUCTION OF EGYPT.

ARTAXERXES formed a design of reducing Egypt. Achoris, who then reigned there, and who had given Evagoras, king of Salamis, in the isle of Cyprus, powerful aid against the Persians, foresaw the storm and raised abundance of troops, and took numerous auxiliaries into pay, of whom Chabrias had the command. But the Persians complained to Athens of the appointment, and Chabrias was recalled. The preparations of the Persians went on so slowly that two whole years elapsed before they entered into action. Achoris, king of Egypt, died in that time, and was succeeded by Psammathis, who reigned but one year. Nephretitus was the next; and four months after, Nectanebis, who reigned ten or twelve years.

At length a Persian camp was formed at Ptolemais, since called Acre, in Palestine, the place appointed for the general rendezvous.—The army consisted of 200,000 Persians, under the command of Pharnabazus, and 20,000 Greeks, under Iphicrates, and the forces at sea were in proportion to those on land. The war was to open with the siege of Palusium, but so much time had been given to the Egyptians, that Nectanebis rendered the approach to it impracticable both by sea and land. The Persians, however, found an entrance at another of the mouths of the Nile, called Mendesium, and the fort was carried sword in hand, and no quarter given. Iphicrates purposed, without loss of time, to attack Memphis, the capital of Egypt, and had he done so, it must inevitably have fallen. But Pharnabazus believed it necessary to wait for the concentration of the whole army. Abject jealousy has been ascribed to him as the motive, apprehending that, if the enterprise against Memphis succeeded, the whole glory of the war would redound to Iphicrates. This delay was the preservation of Egypt, and prevented the Persians' advance into the country. The inundation of the Nile came on, the Persians returned to Phœnicia, and the best part of their troops were ineffectually lost.

After the battle of Mantinæa, both parties entered into a general peace with all the states of Greece, by which the enjoyment of its laws and liberties was secured to each city; and the Messenians were included in it, notwithstanding the intrigues of the Lacedæmonians to prevent it.

While this passed in Greece, Tachos, who had ascended the throne of Egypt, in order to defend himself against the king of Persia, invited Agesilaus, king of Sparta, to take the command of the forces. A mis-

By whom were preparations made against Egypt?—What Egyptian fort did the Persians carry?—Whom did Agesilaus place on the throne of Egypt?—What was the age of Agesilaus?—How long did he reign?

understanding arising afterwards between him and Tachos, Agesilaus left him, and placed Nectanebis, his cousin, on the throne. On the return of Agesilaus to Lacedæmon, he died at the age of eighty-four years. He had reigned forty-one at Sparta, and had passed as the leader and king of all Greece till the battle of Leuctra. His son *Archidamus* succeeded to the throne.

The end of Artaxerxes' reign abounded with cabals, and the whole court was divided into factions in favour of one or other of his sons. He had many by his concubines, and three by his lawful wife Antossa. To put a stop to these divisions, he declared Darius, the eldest, his successor, and permitted him from thenceforth to assume the title of king. Darius, nevertheless, conspired against his father. But Artaxerxes having timely notice, Darius and the conspirators were seized, and their lives paid the forfeiture of their crimes.

Artaxerxes died after a reign of forty-three years, which might be called happy, if it had not been interrupted by so many revolts. *Ochus*, who succeeded, was the most cruel and wicked of all the princes of his race. In a short time the palace and the whole empire were filled with his murders. At one time, 100 of his relations were shut up in a court of the palace and put to death.

Ochus afterwards turned his thoughts on Egypt, which had revolted, and while preparing for the expedition, he received advice of the revolt of Phœnicia. That people, oppressed by the Persian government, resolved to throw off so heavy a yoke; and they made a league with Nectanebis, king of Egypt, against whom Persia was marching its armies. As there was no other passage from Persia to Egypt but through Phœnicia, this insurrection was very seasonable for Nectanebis. He intended to make Phœnicia his barrier. The king approached Sidon, and by treachery, the city was surrendered to him.

All Phœnicia then submitted to *Ochus*. The Jews must have had some share in this war of the Phœnicians; for Sidon was no sooner taken, than *Ochus* entered Judea, besieged and took Jericho, and carried a great number of Jewish captives into Egypt, and sent many others into Hyrcania, where he settled them along the coasts of the Caspian Sea. In his way to Egypt, he reduced the isle of Cyprus, and notwithstanding the vast preparations of Nectanebis, after suffering some severe defeats, and having lost all hope, he escaped with his treasures and best effects into Ethiopia, from whence he never returned. He was the last king of Egyptian race, since which it has continued under a foreign yoke, according to the prediction of Ezekiel. (Ezek. xxix. 14, 15.)

Ochus having entirely conquered Egypt, dismantled the cities, pilaged the temples, and returned in triumph to Babylon, laden with spoils, in which were included immense sums of gold and silver. He afterwards abandoned himself to pleasure, leaving the care of his affairs entirely to his ministers. The two principal of them were the

What revolts did Artaxerxes experience? — What was the character of *Ochus*, his successor? — In what wars was *Ochus* engaged? — And with whom? — What conquests did he make in Phœnicia, Cyprus, &c.? — What spoils did *Ochus* carry from Egypt?

eunuch Bagoas, and Mentor the Rhodian, who divided all power between them. The death of Ochus is believed to have arisen from the revenge of Bagoas, who placed Arsaces, the king's youngest son, on the throne; reserving to himself the whole power of the sovereignty. Arsaces, perceiving the wickedness of Bagoas, adopted measures with a view to punish it, but he failed, and was destroyed with all his family.

Bagoas then placed Darius upon the throne. He was the third of that name who reigned in Persia; his real name was Codomanus, of whom we shall speak hereafter.

CHAPTER 28.

WAR OF THE ALLIES AGAINST THE ATHENIANS.

SOME few years after the revolt of Asia Minor, (B. C. 358,) Chio, Cos, Rhodes, and Byzantium, took up arms against Athens, upon which, till then, they had depended. To employ them, they had engaged a large number of forces and great captains—Chabrias, Iphicrates, and Timotheus. They were the last of the Athenian generals who did honour to their country. *Chabrias* acquired a great name; when having been sent against the Spartans, to the aid of the Thebans, though abandoned in the battle by the allies, he sustained alone the charge of the enemy. The Athenians erected a statue to him.

IPHICRATES was of very mean extraction; but in a city like Athens, merit was the sole nobility. Though at first only a private soldier, his deserts soon raised him to a command. In a prosecution carried on against him, his accuser, having reproached him with the baseness of his birth,—“Yes,” replied he; “the nobility of my family begins with me; that of yours ends with you.” He married the daughter of Cots, king of Thrace.

Timotheus was the son of Conon, so much celebrated for his great actions. He did not degenerate from his father's reputation. At first no captain ever experienced less than he did the inconstancy of fortune; he had only to undertake an enterprise to accomplish it. Success ever attended his designs. Those who envied him caused him to be painted asleep, with fortune by him, taking cities with nets. *Timotheus* coldly replied, “If I take places in my sleep, what shall I do when I awake?” The goddess of Fortune, says Plutarch, offended at his arrogance, abandoned him, and he was never successful afterwards.

The war of the allies, after having continued three years, was concluded. (B. C. 356.) But this did not entirely remove the apprehensions of the Athenians with regard to the king of Persia. The great preparations he was making gave them umbrage. Athens took the alarm. The orators increased the fears of the people, exhorting them to have immediate recourse to arms. Demosthenes (born B. C. 381,) made his first appearance in public at this time: he was twenty-eight

What cities revolted against Athens? — Who was Iphicrates? — Who was Timotheus? — When did Demosthenes make his first appearance? — What was his age? — How long before the time of Christ?

years of age. He dared not, indeed, oppose their advice in a direct manner, lest he should render himself suspected; but he represented that it was not consistent with prudence to be precipitate, nor to take up a resolution upon certain reports, nor to furnish so powerful a prince with a just reason to turn his arms against Greece. All that was necessary now was to fit out a fleet of 300 sail, and also to hold the troops in readiness, in case of an attack; and that the report alone would be sufficient to induce the Persian king, if he had formed such a design, to change his measures. Nor was it needful to lay an immediate tax upon the estates of private persons for the expense of the war. Should the necessity appear, everybody would then be ready to contribute a little, rather than lose their all, &c. This discourse had all the effects desired.

Two years after, an enterprise of the Lacedæmonians against Megalopolis, a city of Arcadia, gave Demosthenes another opportunity to signalize his zeal, and display his eloquence. The Megalopolitans had recourse to Athens; the others concerned sent their deputies thither also, and the affair was debated before the people.

The Athenians, moved by the eloquent address of Demosthenes, sent 3,000 foot and 300 horse to the aid of the Megalopolitans, under the command of Pammenes;* and the city was reinstated in its former condition.

The people of Rhodes and Cos, who had been declared free by the Grecian treaty, received the yoke of Mausolus, king of Caria. He died about two years after, having reigned twenty-four years. Artemissa,† his wife, succeeded him; and as she was supported with all the influence of the king of Persia, she retained her power in the isles lately subjected. This princess immortalized herself by the honour she rendered to the memory of Mausolus, her husband. She caused a magnificent monument to be erected for him in Halicarnassus, which was called the Mausoleum, and for its beauty was esteemed one of the wonders of the world; and it has given the name of Mausoleum to all great and magnificent structures of the kind. She is said also to have gathered his ashes, to have had his bones pounded in a mortar, and to have mingled some of the powder every day in her drink, desiring by that means to make her own body the sepulchre of her husband. She survived him only two years, and her grief did not end but with her life.

CHAPTER 29.

PHILIP OF MACEDON.

MACEDON was an hereditary kingdom, situated in ancient Thrace, and bounded on the south by the mountains of Thessaly. It was formed

* This is not the Pammenes of Thebes, of whom mention has been made before.

† B. C. 354. She must not be confounded with the Artemissa that lived about one hundred years before, and distinguished himself in the time of Xerxes, at the battle of Salamis.

What events occurred at Megalopolis? — What is recorded of Mausolus, and of his queen? — What monument did she erect? — What became of his ashes? — Describe the situation of Macedon.

into a kingdom by the aggregation of a considerable number of small tribes. After Philip had conquered part of Thrace and Illyrium, his dominion extended from the Adriatic sea to the river Styrron. Edessa was its first capital; but afterwards Pella, famous for giving birth to Philip and Alexander.

Philip was the son of Amyntas II., who is reckoned the tenth king of Macedon from Caranus, who had founded that kingdom about 430 years before, that is, before Christ 794. The history of all these monarchs is sufficiently obscure, and includes little more than several wars with the Illyrians, the Thracians, and other neighbouring states. The kings of Macedon pretended to descend from Hercules by Caranus, and, consequently, to have been Greeks originally.

Amyntas, the father of Philip, began to reign B. C. 398. In a contest with the Olynthians, he sought and received the aid of the Athenians, and this strong alliance was continued after his death with queen Eurydice his widow.

Philip, one of the sons of Amyntas, was born the same year in which that monarch declared war against the Olynthians; and this Philip was the father of Alexander the Great. Amyntas died after having reigned twenty-four years. He left three legitimate children whom Eurydice had brought him; viz., Alexander, Perdiccas, and Philip. Alexander succeeded his father, as eldest son; he reigned but one year. The crown now belonged to Perdiccas, as the elder surviving brother; but Pausanias, a prince of the blood royal, who had been exiled, disputed it with him. Happily for the new king, Iphicrates was then in that country, whither the Athenians had sent him to make the necessary preparations for besieging Amphipolis. Eurydice, hearing of his arrival, requested his assistance against Pausanias. When Iphicrates had arrived at the palace, and had seated himself, the afflicted queen, the better to excite his compassion, took her two children, Perdiccas and Philip, and set the former in the arms, and the latter on the knees of Iphicrates, and spoke thus—"Remember Iphicrates, that Amyntas, the father of these unhappy orphans, had always a love for your country, and adopted you for his son; this double tie lays you under a double obligation," &c. Iphicrates, moved by this sight and discourse, expelled the usurper, and restored the lawful sovereign.

Perdiccas did not long continue in tranquillity. Ptolemy, a natural son of Amyntas, invaded his repose, and claimed the crown. The two brothers preferred their claim to Pelopidas, general of the Thebans, who determined in favour of Perdiccas. And the Theban, having thought it necessary to take pledges on both sides, to oblige the competitors to observe the treaty, among other hostages carried Philip with him to Thebes, where he resided several years. Eurydice, on her parting with this much beloved son, earnestly besought Pelopidas to procure him an education worthy of his birth. Pelopidas placed him with Epaminondas, who had a celebrated Pythagorean philosopher in his

From whom was Philip descended?—What is related of Philip's sons?—And what of Eurydice and Iphicrates?—What occasioned Philip to spend several of his early years in Thebes?

house for the education of his son. It is probable that he borrowed from Epaminondas his activity and promptitude in war; but with regard to the Theban's many other virtues which rendered him eminently great—his temperance, his justice, his magnanimity, and his clemency; these qualities Philip did not receive from nature, nor did he acquire them by imitation.

The Thebans were unconscious that they were then forming the most dangerous enemy of Greece. After Philip had spent nine or ten years in their city, the news of a revolution in Macedon made him resolve to leave Thebes clandestinely. He found the Macedonians had lost their king Perdiccas, who had been killed in battle by the Illyrians; and he was as much surprised to find that they had as many enemies as neighbours. Macedonia at that time wanted a prince to head the government, and had only a child, Amyntas, the son of Perdiccas, and lawful heir of the crown. Philip governed the kingdom for some time, by the title of guardian to the prince; but the subjects, justly alarmed, deposed the nephew in favour of the uncle. (B. C. 360.) Accordingly Philip, at twenty-four years of age, ascended the throne.

The new king revived the desponding courage of the Macedonians, and reinstated and disciplined the army, in which he was inflexibly rigid. The Macedonian phalanx, which afterwards became so famous, was of his establishing. Philip, during the first years of his reign, employed his energies in triumphing over his competitors for the throne, in pacifying domestic divisions, and in repelling the attacks of foreign enemies. But he will now appear in another character. Sparta and Athens had weakened each other by their reciprocal divisions, which gave Thebes the opportunity of regaining its former grandeur. But the wars had weakened Thebes also, which gave Philip an occasion of aspiring, in his turn, to the sovereignty of Greece. And as a politician, he considered how he might extend his frontiers, reduce his neighbours, and introduce himself into the affairs of Greece, share in its intestine feuds, make himself its arbiter, join with one side to destroy the other, and obtain the empire over all.

In the execution of this great design, he spared neither artifices, open force, presents, nor promises. He seized upon Amphipolis, and made it one of the strongest barriers in his kingdom. He possessed himself of Pydna and Potidea, and also of Cremides, which he called by his own name Philippi. It was near this city that he opened a gold mine, which every year produced upwards of 1,000 talents, that is, about 144,000*l.* sterling, and Philip first caused gold to be coined there. By this fund he was enabled to maintain powerful armies, and to bribe persons of influence in the cities of Greece. It is said, that, consulting the oracle of Delphi, he received the following answer:—

“Make coin thy weapons, and thou’lt conquer all.”

And he scrupled not to own that he had carried more places by money than by arms; that he never forced a gate till after having attempted to

On what occasion did Philip return to Macedon? — Was he the rightful heir to the throne? — Did he not aspire to the sovereignty of Greece? — What were the means he employed?

open it with a golden key ; and that he did not think any fortress impregnable into which a mule laden with silver could find entrance.

Philip had married Olympias, daughter of Neoptolemus, by whom he had Alexander, surnamed the Great. Philip was absent from his kingdom at the time of his birth, and on the same day the news was brought him, he received information that he had carried the prize in the Olympic games, and that Parmenio, one of his generals, had gained a great victory over the Illyrians. The king was alarmed at so great a happiness, which the heathens deemed the omen of some mournful catastrophe, and he exclaimed, "Great Jupiter, in return for so many blessings, send me some slight misfortune."

CHAPTER 30.

THE SACRED WAR.

DISCORD, (B. C. 355,) which excited in the Greeks dispositions not very remote from open rupture, broke out with great violence upon account of the Phocians. These people who inhabited the territories adjacent to Delphi, ploughed up certain lands that were sacred to Apollo, and which were thereby profaned. The neighbouring people exclaimed against them as guilty of sacrilege. The war that broke out on this occasion was called the Sacred War, as undertaken from a religious motive. It lasted ten years. The people guilty of this profanation were summoned to appear before the Amphictyons, or states general of Greece ; and on investigation the Phocians were declared sacrilegious, and were sentenced to pay a heavy fine. On Sparta, also, they laid a fine for having seized the citadel of Thebes.

Philomelus, one of their chief citizens, having proved from some verses of Homer that the sovereignty of Delphi belonged anciently to the Phocians, excited them to take up arms against the decree of the Amphictyons, and was appointed their general. He immediately applied to Sparta, to engage them to his interest, as the Spartans were much disgusted at the sentence which that court had pronounced against themselves. Archedamus, one of the kings of Sparta, promised to assist them with money, and to furnish them secretly with troops.

Philomelus began by attacking the temple of Delphi, of which he possessed himself without any difficulty. The Locrians, a people in the neighbourhood of Delphi, took up arms against him, and were defeated in several encounters. Philomelus entered the temple, tore from the pillars the decree of the Amphictyons against the Phocians, and proclaimed throughout Greece that he had no design to seize the riches of the temples, and that his sole view was to restore to the Phocians their ancient rights and privileges. And as it was desirable to have a sanction from the god who presided at Delphi, the priestess, terrified by

Whom did Philip marry ? — What occurred at the birth of his son Alexander ? — What occasioned the sacred war ? — What power did Philomelus prevail upon to aid him ? — Of what temple did he possess himself ? — What devastations did he make ?

his menaces, replied "That the god permitted him to do whatever he should think proper."

The Amphictyons now declared war against the Phocians, and most of the Greek nations became parties in the quarrel on one side or the other. The Bœotians, the Locrians, Thessalians and others opposed the Phocians, while Athens, Sparta and other cities of Peloponnesus joined them. Philomelus had not yet touched the treasures of the temple; but he afterwards thought that they could not be better employed than in the deity's defence. The Thebans having in a skirmish taken several prisoners, condemned them all to die as sacrilegious wretches. The Phocians did the same by way of reprisal.

Philomelus, being closely pressed in an engagement, from which there was no retreating, threw himself from a rock and perished, to avoid the torments which would have been inflicted by his enemies. Onomarchus was his successor, and took upon himself the command of the forces. Philip thought it most for his interest to remain neuter.—It was consistent with his policy, who had but little regard for religion or the interests of Apollo, not to engage in a war by which he could reap no benefit. He was no doubt pleased to see both parties weaken each other.

Being desirous of subduing Thrace, he besieged and took Methone and razed it. In this encounter he lost an eye. Philip marched into Thessaly, which had implored his assistance against the tyrants. Onomarchus, in a second engagement with Philip, was slain, and his army entirely defeated. By the success of this expedition, Philip acquired the affection of the Thessalians, whose excellent cavalry, joined to the Macedonian phalanx, had afterwards so great a share in his victories and those of his son.

Phayllus, who succeeded his brother Onomarchus, from the immense riches he had found in the temple, raised a numerous army, and supported by the troops of the Lacedæmonians, Athenians, and the other allies, he went into Bœotia and invaded the Thebans. Phayllus, seized with a sudden disorder, died, and was succeeded by Phalecus then very young, the son of Onomarchus. Mnaseas, a man of great experience, was appointed his counsellor. Phalecus, like his predecessor, having plundered the temple, and by that means enriched his friends, the Phocians became alarmed, and called those to account who had any concern with the public moneys. Upon this Phalecus was deposed, and upon full inquiry it was found that there had been taken from the temple 10,000 talents, or about 1,500,000*l.* sterling.

Philip now resolved to carry his arms into Phocis. (B. C. 352.) This was his first attempt to get footing in Greece. He had intended marching towards Thermopylæ, to possess himself of a pass which would have given him a free passage into Greece. The Athenians hastened to Thermopylæ, and preoccupied the pass, which Philip did not dare to force, and he returned into Macedon.

What states declared war against the Phocians? — What was the fatal end of Philomelus? — What city did Philip attack? — What wound did he receive? — Of what sums had the temple been despoiled? — In what attempt was Philip unsuccessful?

The ambitious designs of Philip gave rise also to the orations of Demosthenes. The Athenians became the king's most powerful opposers. But Athens at that time was not what it was in the days of the battles of Marathon and Salamis. They had no longer the same maxims, nor the same zeal for the public good. To those glorious days had succeeded a fondness for repose, an indolence with regard to public affairs, an aversion to military fatigues, and a fondness for the profusion of the public treasures, in games and shows.

Demosthenes exerted his eloquence to stimulate the Athenians to make a powerful resistance. This is the subject of his orations called his *Philippics*. Demades, on the contrary, bribed by Philip's gold, opposed the advice of Demosthenes, but in vain. Chares was sent with chosen troops for the protection of Olynthus; but the year following, (B. C. 348,) Philip possessed himself of the place. Neither the succours nor the efforts of the Athenians could defend it against its domestic enemies. It was betrayed by two of its most eminent citizens, in actual employment at that time.

CHAPTER 31.

SIEGE OF PERINTHUS—BATTLE OF CILÆRONEA—BANISHMENT OF ÆSCHINES.

PHILIP carried on the siege of Perinthus with great vigour. He had 30,000 troops, and also military engines of all kinds. He had raised towers eighty cubits high, which far outstripped those of the Perinthians, whose foundations he shook by subterraneous mines, and beat down their walls with his battering-rams. The inhabitants of Byzantium sent the Perinthians all the succours necessary. The Asiatic satraps, or governors, by the king's order, whose assistance the Athenians had requested, likewise threw forces into the place. Philip dreaded the power of the Athenians, and addressed to them an artful letter, which is a masterpiece in the original, so that what was said of Cæsar might be justly applied to Philip, "that he handled the pen as well as he did the sword." His letter did him as much service as a good manifesto, and gave his pensioners in Athens a fine opportunity of justifying him to the people.

Demosthenes, sensible how needful it was to erase as soon as possible these impressions, ascended the tribunal, and boldly and firmly rebutted both Philip and his orators. At the very time this was debating, news was brought of the shameful reception Chares had met with in aiding the Byzantians; and, as Chares was a general without great military knowledge, Phocion was appointed to the command of a body of fresh troops; and the Byzantians, on his arrival, opened their gates to him with joy, and lodged his soldiers in their houses, as their own brothers and children.

What gave rise to the orations of Demosthenes?—What change had taken place in the Athenians?—What orator opposed Demosthenes?—Describe Philip's siege of Perinthus, and his artful address to the Athenians.—Did not Demosthenes rebut Philip's orators?

Struck with the confidence reposed in them, the Athenian officers and soldiers behaved with prudence and modesty, and were entirely irreproachable in their conduct. Nor were they less admired for their courage; and Philip was obliged to abandon his designs both on Byzantium and Perinthus,—and his being beaten out of the Hellespont diminished Philip's fame and glory.

The Byzantians and Perinthians testified their gratitude to the people of Athens by a very honourable decree; namely, that they might settle in their country, purchase lands, and enjoy all the privileges of citizens: they also granted them a distinguished place in their public shows, and the right of sitting both in the senate and the assembly of the people next to the pontiffs, &c. The inhabitants of Chersonesus, in full senate, made a similar decree, and, after a full expression of their gratitude, awarded a crown of gold, worth fifty talents, to their benefactors.

PHILIP, having been driven from Byzantium and Perinthus, marched against Atheas, king of Scythia, and defeated him without difficulty. He got a great booty, not of gold and silver, the use and value of which the Scythians did not know, but of cattle and horses, and even of women and children. At his return from Scythia, the Triballi, a people of Mœsia, disputed the pass with him, claiming part of the plunder. A severe battle ensued, in which great numbers on each side were slain. Philip himself was wounded in the thigh, and with the same thrust had his horse killed under him.

The king of Macedon made overtures of peace, but Demosthenes was persuaded that Philip's view was only to amuse and deceive, and he prevented the Athenians listening to his proposals. Philip foresaw that he had now no alternative but by exciting the Thessalians and Thebans to break with Athens, for he could not yet attack that city either by sea or land. For the passage to Attica by land would be shut against him as long as the Thessalians should refuse to join him, and the Thebans should oppose him.

By the machinations of his pensioners, he raised divisions in the Locrians of Amphissa. Their country was situated between Ætolia and Phocis; and they were accused of having profaned a spot of sacred ground, by ploughing up the Cirrhæan fields, which lay very near the temple of Delphi. The reader has seen that the like cause of complaint occasioned the first sacred war. The affair was to be heard before the Amphietyons. By the oratory of Æschines, Philip was appointed, by the Amphietyons, general, to act with full power.

PHILIP immediately assembled his forces, and possessed himself of Elate, the greatest city of Phocis, situated most happily for awing the Thebans, who now began to see their danger. The news spread terror through every part of Athens. By the power of Demosthenes' eloquence the Thebans made a common cause with the Athenians, and

Did not the Athenians cause Philip to abandon his designs both at Byzantium and Perinthus?—By what decree did they show their gratitude?—Against whom did Philip next march?—Did Demosthenes oppose Philip's hollow truce?—Of what crime were the Locrians accused?—What fear did Philip's victories excite

Philip entered Bœotia with all his forces. The united armies of the Athenians and Thebans encamped near Chæronea, a city of Bœotia. But there were no leaders that could be opposed to Philip. A battle ensued, and more than 1,000 Athenians were left upon the field, and above 2,000 taken prisoners. The loss was as great on the Theban side. The bones of such as were killed in the battle of Chæronea were brought to Athens, and received honourable interment. Demosthenes was appointed to compose the eulogy of those brave men.*

It was the very year of the battle of Chæronea, and two years before the death of Philip, that Æschines drew up an accusation against Ctesiphon, or rather against Demosthenes; but the cause was not pleaded till seven or eight years after. No cause ever excited so much curiosity, or was pleaded with so much pomp. People flocked from all parts, says Cicero, to be witness between these two orators; and these orations have been considered as the masterpieces of antiquity; especially that of Demosthenes. Æschines was deservedly banished on account of this rash accusation of Ctesiphon. He therefore removed to Rhodes, where he opened a school of eloquence, the fame of which continued for many ages. He began his lectures with the two orations that occasioned his banishment. Great encomiums were given to them; but when the Rhodians heard those of Demosthenes, their plaudits and acclamations were redoubled; and it was then he spoke those words so laudable in the mouth of a rival, "But what applauses would you not have bestowed, had you heard Demosthenes himself deliver them!"

It is worthy of remembrance that when Æschines left Athens to embark for Rhodes, Demosthenes ran after him, and forced him to accept a purse of money. On this occasion Æschines exclaimed, "How will it be possible for me not to regret a country in which I leave an enemy more generous than I can hope to find friends elsewhere?"

CHAPTER 32.

PHILIP IS DECLARED GENERALISSIMO OF THE GREEKS AGAINST THE PERSIANS—HIS DEATH.

THE battle of Chæronea may be said to have enslaved Greece. It gained for Philip the object he had long had in view—that of being the generalissimo of the Greeks against the Persians. He now made preparations to invade that empire; and forwarded two of his generals, Attalus and Parmenio, to Asia Minor. Philip consulted the gods to know what would be the event. The priestess replied, "The victim is already crowned, his end draws nigh, and he will soon be sacrificed." Philip interpreted the oracle in his own favour, though the ambiguity ought to have kept him in some suspense. After this he offered up a

* Demosthenes, in his oration against Leptines, observes that the Athenians were the only people who caused funeral orations to be spoken in honour of those who lost their lives in the defence of their country.

What resulted from the battle of Chæronea?—Describe the orations of Demosthenes and Æschines, and the public curiosity they excited.—Relate the interview between Demosthenes and Æschines.—What was the Priestess's reply to Philip?

solemn sacrifice to the gods; and prepared to celebrate, with incredible magnificence, the nuptials of Cleopatra, his daughter, with Alexander, king of Epirus, and brother to Olympias his queen. The day after the nuptials, games and shows were solemnized; and as these formed a part of their religious worship, statues of the gods were carried in it, in one of which Philip himself was represented as a god.

The hour for his leaving the palace arrived, and he went forth in a white robe, and advanced with an air of majesty, amidst acclamations, towards the theatre. His guards marched before and behind him, leaving a considerable space for the better view of him by the spectators. But all this festivity and pomp ended in the murder of Philip. The king had refused to do an act of justice towards Pausanias, a young nobleman, and one of the chief officers of his life guard. He therefore, choosing the instant of this ceremony to put his bloody design in execution, stabbed the king with a dagger, and laid him dead at his feet. The assassin had prepared horses ready for his escape; but he was overtaken and torn to pieces on the spot. Thus died Philip, at forty-six years of age, after having reigned twenty-four. (B. C. 336.) When the news of Philip's death arrived, the Athenians abandoned themselves to the transports of immoderate joy.

Demosthenes is said to have appeared in public at Athens, crowned with a wreath of flowers, urging the Athenians to offer sacrifices and to thank the gods for the good news; an action quite out of character.

Alexander was born the first year of the 106th Olympiad, (B. C. 356,) the same day the celebrated temple of Diana in Ephesus, which had been called one of the seven wonders of the world, was burned. It had been built in the name and at the expense of all Asia Minor. Its length was 425 feet, and its breadth 220. It was supported by 127 columns, 60 feet high. One Erostratus had fired the temple on purpose; and being put to the torture, he confessed it was to hand down his name to posterity.

The passion which prevailed most in Alexander, even from his early years, was ambition, and an ardent desire of glory. Philip valued himself upon his eloquence, and the beauty of his style; and he had the vanity to have engraved on his coins the several victories he had won at the Olympic games; but it was not to this his son aspired; for being asked one day whether he would not be present to dispute the prize (for he was very swift of foot), he replied, "He would, if kings were to be his antagonists." Alexander's judgment was said to be exceedingly mature for his years. He had several preceptors; among these were Leonidas, a person of severe morals, and Aristotle, the most learned philosopher of the age, to whom was entrusted the chief care of his education.

So sensible was Philip of the treasure he possessed in the person of Aristotle, that he settled a considerable stipend upon him, and even rebuilt and adorned Stagira, the native place of the philosopher. Nec

By whom and on what occasion was Philip assassinated?—What temple was burned on Alexander's birth?—Who were his preceptors?—What reward had Aristotle?

was Alexander less sensible of his high value. "He was indebted," he said, "to the one for living, and the other for living well;" and aistory informs us that the progress of the pupil was equal to the abilities of the preceptor. Alexander's admiration of Homer's works was very great, and we are told that after the battle of Arbela, when the Macedonians had found among the spoils of Darius a gold box enriched with precious stones, in which were contained the prince's perfumes, Alexander ordered that the box should be employed for no other purpose than to hold Homer's Poems; which he believed to be the most perfect and the most precious productions of the human mind.

There had been sent from Thessaly to Philip, a very noble warlike horse called Bucephalus, valued by the owner at thirteen talents, about 1,900*l.* sterling; but he appeared so restive and fiery that no one dared to mount him; and Philip was about to return him to the owner. Alexander regretted that so fine a creature should be lost for want of a rider, and offered to mount him himself. His father permitted him. After some manœuvres, he mounted Bucephalus, and animated him by degrees to his full speed. The king and attendants, trembling with fear, followed them with their eyes, in breathless silence; but when the prince returned, having run the first heat, the courtiers endeavoured to outvie each other in their applauses; and Philip shedding tears of joy, said, "My son, seek a kingdom more worthy of thee, for Macedon is below thy merit."

CHAPTER 33.

ALEXANDER ASCENDS THE THRONE; AND IS DECLARED GENERALISSIMO OF THE GREEKS AGAINST THE PERSIANS.

DARIUS and Alexander began to reign the same year; the latter was but twenty years of age when he ascended the throne. His first care was to solemnize with much pomp the funeral obsequies of his father, and to revenge his death. Upon his accession to the throne, he saw himself surrounded with extreme dangers; for though Philip had made conquests among the barbarous nations, and had subdued all Greece, yet the minds of the vanquished had not been yet calmed and moulded into subjection.

The Macedonians, reflecting on the precarious situation of things, advised Alexander to relinquish the conquest of Greece, and to bring the Barbarians more firmly under his yoke by gentle and conciliatory methods. Alexander did not listen to these timorous counsels; firmly persuaded that should he relax in one point, all his neighbours would fall upon him. He therefore first marched against the Barbarians, crossing the Danube, and defeating the Triballi in a great battle, and making the Getæ fly at his approach. While Alexander was thus employed, all the cities of Greece, which were animated by Demosthenes, formed a powerful alliance against that prince. Alexander now marched to

What poems did Alexander treasure in Darius's gold box?—Relate Alexander's encounter with the horse Bucephalus.—What difficulties had Alexander to encounter?—Against whom did he first march?

wards Greece; passed Thermopylæ and appeared suddenly in Bœotia. A great battle was fought, in which the Thebans were surrounded, and the city was taken and plundered.

The city experienced dreadful calamities on this occasion. Some Thracians, having pulled down the house of Timoclea, a virtuous lady, carried off her goods and treasures. Their captain, having seized the lady and insulted her, inquired whether she had not concealed much gold and silver. Timoclea, animated by revenge, replied that she had hid some in the garden, and that she had thrown it into a well. The officer drew near, and he stooping down to examine its depth, she thrust him in, and killed him by great stones thrown upon him. She was instantly seized and bound in chains, and carried to Alexander. The prince, perceiving by her mien that she was a woman of quality and dignity, asked who she was. Timoclea replied, "I am sister to Teagenes, who fought against Philip, and who was killed in the battle of Chæronea." The prince admiring the generous answer of the lady, and still more the action she had done, gave orders that she should retire wherever she pleased with her children.

ALEXANDER now debated in council how to act with regard to Thebes; and notwithstanding Cleades made a powerful oration in favour of the city, it was doomed to fall, and was destroyed. However, he set at liberty the priests, the descendants of Pindar, the poet who had done so much honour to Greece, with such as had opposed the revolt, &c. The Athenians were so sensibly afflicted at the sad disaster which had befallen Thebes, that, being about to solemnize the festival of the great mysteries, they suspended them upon account of their extreme grief; and they received with great humanity all those that had fled from the battle and the plunder of Thebes, and made Athens their asylum.

ALEXANDER's sudden arrival in Greece had abated the haughtiness of the Athenians and extinguished the vehemence of Demosthenes. A deputation was therefore sent to Alexander to implore his clemency. Demosthenes was among them; but he had no sooner arrived at Mount Cithæron, than, dreading the anger of that prince, he quitted the embassy and returned home. The prince sent immediately to Athens, requiring the citizens to deliver up to him ten orators, whom he supposed to have been the chief instruments in forming the league which Philip his father had defeated at Chæronea. It was on this occasion that Demosthenes related to the people the fable of the wolves and dogs. "The wolves one day," said he, "told the sheep that, in case they desired to be at peace with them, they must deliver up to them their dogs, which were their guard." The application was easy and natural, especially with respect to the orators, whose duty it was to watch and protect the flock.

In this serious dilemma of the Athenians, the king waived his demand, and required that Chridemus only, who was a native of Eubœa, should be sent into banishment. As for the Athenians, he

What was Alexander's generous treatment to Timoclea?—When Thebes was destroyed, whom did Alexander respect?—What had the fable of Demosthenes to do with Alexander?

expressed a particular regard for them—exhorted them to keep a watchful eye over the transactions of the states; because, he observed, in case of his death, their city was to give laws to the rest of Greece. He summoned the assembly of the several states at Corinth, to obtain from them the same supreme command against the Persians that had been granted to his father. No diet ever debated on a more important subject—it was the western world deliberating on the ruin of the eastern. To form such a design required a prince bold and enterprising—one that was not to be intimidated by dangers, and above all, one that had the supreme authority over all the states of Greece,—and such a prince was Alexander. The deliberations of the assembly were, therefore, very short; and that prince was unanimously appointed generalissimo against the Persians.

Diogenes, the cynic of Sinope, was then at Corinth, and Alexander passing by saw him lay down in the sun. The prince, surprised to see so famous a philosopher reduced to such poverty, asked whether he wanted any thing? Diogenes replied, “Yes, that you would stand a little out of my sunshine.” This answer raised the indignation of the courtiers, but the monarch was struck with the philosopher’s independent mind. “Were I not Alexander,” he said, “I would be Diogenes.” All, or nothing, presents us with the true image of Alexander and Diogenes. How great soever that prince might think himself, he could not but suppose that he was then inferior to a man to whom he could give, and from whom he could take nothing.

Before he set out for Asia, Alexander consulted the oracle of Apollo, and he happened to arrive at it on one of those days which are called *unlucky*; accordingly the priestess refused to go to the temple. But Alexander, who would have no refusal, took her forcibly by the arm, and was leading her to the temple, when she cried out, “My son, thou art irresistible.” This was all he desired. He interpreted it as spoken by the oracle, and set out for Macedonia to make preparations for his great expedition.

CHAPTER 34.

ALEXANDER’S EXPEDITION.

ALEXANDER called a council of the grandees of his court and chief officers, to deliberate on his intended expedition against Persia, in which all concurred. Some few, however, recommended his first making choice of his consort to secure himself a successor; advice which Alexander did not choose to follow. He offered up splendid sacrifices to the gods, and caused to be celebrated at Diæ, a city of Macedonia, scenical games in honour of Jupiter and the muses. He had a tent raised large enough to contain a hundred tables, on which nine hundred covers might be laid. To this feast were invited the princes, ambassadors, generals, and officers.

Before he set out, he settled the affairs of Macedon, over which he

What deliberation was commenced at Corinth?—What of Diogenes?—What was Alexander’s reply?—What reply did the priestess give to Alexander?—What was the result of Alexander’s council?

appointed Antipater, as viceroy, with 12,000 foot, and nearly the same number of horse. He quitted Macedon, for Asia, in the spring. His army consisted of little more than thirty thousand foot, and four or five thousand horse, but they were all veteran troops, well disciplined, and inured to fatigues. He arrived at Sestos after twenty days march.—The greater part of his army crossed from thence to Abydos, by the assistance of 160 galleys, and several flat-bottomed vessels. When he had gained the shores of Asia, he erected altars to Jupiter, Minerva, and Hercules, for so propitious a descent.

So greatly did he depend on the success of his arms, and the rich spoils of Asia, that he made but little provision for so great an expedition; and he inspired his soldiers with so much courage and security, that they seemed to march, not to precarious war, but to certain victory. Being arrived at Lampsacus, which he was determined to destroy, to punish the rebellion of the inhabitants, Anaximenes, a native of that place, came to him. The king, suspecting his business, and to be beforehand with him, swore that he would never grant his request: "the favour I have to desire of you," said Anaximenes, "is, that you would destroy Lampsacus." By this evasion, the intercessor saved his city.

From thence Alexander arrived at Ilion, and paid great honour to the manes of Achilles, and caused games to be celebrated round his tomb. He admired the double felicity of that renowned Grecian, in having found, during his life, a faithful friend in Patrocles, and, after his death, a herald in Homer, worthy the greatness of his exploits. From thence Alexander advanced to the bank of Granicus, a river of Phrygia. The Persian satrap waited his coming on the other side, firmly resolved to dispute his passage. The Persian army consisted of 100,000 foot, and 10,000 horse. Memnon, who was a Rhodian, and commanded under Darius all the coast of Asia, advised the generals not to venture a battle, but to lay waste the country, thereby to starve Alexander's army. But Arsites, a Phrygian satrap, opposed this opinion.

The two armies continued for some time in sight of each other on the banks of the river, as if dreading the event. The Macedonians, whose cavalry was vastly inferior in number, were severely wounded while crossing; and, after having lost their first ranks, began to give ground. But Alexander reinforced them with his best troops, headed by himself, after which the whole army followed and attacked the Persians on all sides. The conflict was long, and the slaughter great. A considerable number of the Persian commanders were left dead on the spot. Arsites fled into Phrygia; 20,000 foot and 2,500 horse were killed in the engagement, on the side of the Persians.

This victory had all the happy consequences that could be expected from it. Sardis surrendered to Alexander; and, arriving at Ephesus, he restored its popular form of government. He assigned to the temple

Who was appointed to the care of Macedon?—With what force did he set out for Persia?—By what artifice was Lampsacus saved?—What homage did Alexander pay to old Troy?—What victory obtained on the banks of the Granicus?—What surrenders followed the victory?

of Diana the tributes which were paid to the kings of Persia. He offered sacrifices to that goddess, and solemnized her mysteries with the utmost pomp. The cities of Trallis and Magnesia also waited upon him with the keys of those places. He then marched for Miletus, in which Memnon had shut himself up, and, after a powerful resistance, the city capitulated.

Alexander next marched into Caria, and laid siege to Halicarnassus, in which Memnon had taken shelter, and with vast difficulty demolished its fortifications. Memnon, finding it impossible to hold out any longer, abandoned the city by sea, and took with him most of the surviving inhabitants, and conveyed them to the adjacent island of Cos. Several kings of Asia Minor submitted voluntarily to Alexander, among whom was Mithridates, king of Pontus.

When Alexander went into winter quarters, he permitted many of his soldiers to return to Macedonia, to spend their winter with their wives and families, upon condition of their returning in the spring. The next year the king began the campaign very early. He directed his march to Phaselis, a city situated between Lycia and Pamphylia; and, during his residence in this neighbourhood, he discovered and crushed a conspiracy. From thence he proceeded to Cœlœnæ, which, after holding out some time, opened their gates to him. He then proceeded to Phrygia, the capital of which was called Gordium, the noted residence of king Midas. Having taken this city, he was desirous of seeing the famous chariot to which the Gordian knot was tied with so much art that it was impossible to discover where the strings began or ended. According to an ancient tradition of the country, an oracle had foretold that the man who could untie it should possess the empire of Asia. Alexander, after many fruitless trials, cut it with his sword, and thus either eluded or fulfilled the oracle.

CHAPTER 35.

BATTLE OF ISSUS—SIEGE AND CAPTURE OF TYRE.

IN the mean time, Darius was making preparations for a vigorous defence; and Memnon advised the king to carry the war into Macedonia, which would compel Alexander to return home to defend his own country. Darius approved the counsel; accordingly Memnon was appointed admiral of the fleet and captain-general of the forces, and he had made himself master of Chios and Lesbos. Preparing to march from thence into Eubœa, he died before Mitylene, and the enterprise was abandoned.

Darius's whole refuge was now in the armies of the east; and not placing confidence in the skill of his generals, he resolved to command in person, and he appointed Babylon for the rendezvous of his army, where, upon being mustered, they amounted to four, five, or six hundred thousand men.

What happened to Memnon at Halicarnassus?—Relate the circumstance of the Gordian knot.—What did Memnon advise?—And how was the advice defeated?—Where lay Darius's army?—What the amount?

Alexander next subdued Paphlagonia and Cappadocia; and having thence heard of Memnon's death, he was confirmed in his resolution of marching immediately into the provinces of Upper Asia. He entered into Cilicia, and arrived at the country called Cyrus's camp. Directing his course to Tarsus, which led through a very narrow strait, through which it was Alexander's good fortune to pass without interruption, though, had it been properly guarded, it might have proved an almost insurmountable barrier to him,—he reached Tarsus, through which city the cold Cydnus runs. In this river Alexander, while suffused with sweat, bathed. He was immediately seized with a violent shivering, which for some time endangered his life, but, by the prescriptions of his physician, he recovered.

During this interval Darius was on his march, full of confidence in the number of his troops. Instead of availing himself of the plains of Assyria, which his situation afforded him, he resolved to march through narrow passes, where his cavalry and the number of his troops, only encumbered each other. There was, at this time, in the army of Darius, one Charidemus, an Athenian, a man of great experience in military affairs. Darius questioned him as to his opinion of the war. Charidemus, who had been brought up in the bosom of liberty, and forgetting that he was in a country of slavery gave his honest opinion, which cost him his life; and while he was led to execution, he exclaimed, "My avenger is at hand, and he will soon punish you for despising my counsel."

DARIUS advanced with his troops towards the Euphrates, and his train was encumbered with women, princesses, concubines, eunuchs, and domestics of both sexes, as was the custom of the country. Nothing could exceed the splendid magnificence of the king. His chariot was enriched with images of the gods in gold and silver. He was clothed in a vest of purple, glittering with gold and precious stones: around his waist he wore a golden girdle, from which his scimitar hung, and on his head a tiara or mitre. Surrounded with this mighty pomp, the Persian approached Alexander; and when in the plains of Assyria, the Grecian commanders that were in his army advised the latter to wait the coming of the enemy.

The Persian courtiers, on the contrary, advised Darius to attack the Macedonians immediately in the narrow passes and defiles to prevent their escape. Darius, therefore, sent his treasures and most precious moveables to Damascus, a city of Syria, under a small convoy, and marched the main body of his army towards Cilicia, and entered it by the pass of Amanus. His queen, and mother, with the princesses, his daughters, and the little prince, his son, followed the army. The battle was fought near the city of Issus, which the mountains bounded on one side, and the sea on the other. Through the middle of the plain ran the river Pinarius, which separated the two armies. Both sides fought with the utmost bravery; the battle became a close fight—sword in

In what river did Alexander bathe?—During this time what course did Darius take?—How was Darius's army encumbered?—What advice did Darius reject?—Where was the battle fought?

hand, and a dreadful slaughter ensued. The routing of the Persian cavalry completed the defeat of the army. Darius, when he saw the left wing broke, fled in his chariot, till the ruggedness of the roads induced him to mount the horse of his armour-bearer; but his mother, wife, and children, fell into the hands of Alexander, who treated them with great respect and tenderness. The consequence of this victory was, that all Syria submitted to the conqueror.

Alexander sent a message to the queens to inform them that he was coming to pay them a visit. He entered the tent, accompanied only by Hephæstion. They were of the same age—but Hephæstion was taller, so that Darius's mother took him at first for the king; but some captive eunuchs showing them Alexander, Sysigambis fell prostrate and begged his pardon, hoping, that having never seen him, would plead her apology. The king, raising her from the ground, replied, "Dear mother, you are not mistaken, for he also is an Alexander!" a fine expression which does honour to them both. "The princesses and their daughters," says Plutarch, "were in Alexander's camp, not as in that of an enemy, but as in a sacred temple, and a sanctuary assigned for the asylum of chastity." After the first visit of Alexander, which was a respectful and ceremonious one, he, to avoid exposing himself to the danger of human frailty, never paid them a second visit.

After he had consecrated three altars on the river Pinarius, the first to Jupiter, the second to Hercules, and the third to Minerva, as so many monuments of his victory, Alexander sent Parmenio to Damascus to take possession of Darius's immense treasure, which was deposited in that place. He next marched into Phœnicia: the citizens of Byblos opened their gates to him, but no people with more pleasure than the Sidonians; and he permitted Hephæstion to elect, as king, whomsoever of the Sidonians he found worthy of so exalted a station. Hephæstion conferred it on Abdolonymus, a poor descendant of the royal family. Tyre, entitled the queen of the sea, alone remained to be subdued, and it made a defence for seven months of the most determined character. The city was at last taken by storm, and a dreadful slaughter ensued. The conqueror offered up a sacrifice to Hercules on its ruins. The number of prisoners amounted to thirty thousand, who were all sold. The loss of the Macedonians was inconsiderable.

While carrying on the siege of Tyre, Alexander received a second letter from Darius, offering him ten thousand talents as a ransom for the captive princesses, and also his daughter Statira in marriage, with all the country he had conquered, as far as the Euphrates, &c. Alexander summoned a council, in which Parmenio was of opinion that those offers should be accepted; declaring that "he would comply with them were he Alexander." "And so would I," replied Alexander, "were I Parmenio." He therefore returned the following answer: "That he wanted not the money—and that it did not become him to

Where fled Darius?—What befel his wife, &c.—What occurred in Alexander's visit to the queens?—What altars did Alexander consecrate?—What was Darius's letter, and Alexander's reply?

offer what he did not possess, and that a battle would soon determine &c." Upon receiving this answer Darius lost all hopes of an accommodation, and prepared for war.

CHAPTER 36.

BATTLE OF ARBELA—DEATH OF DARIUS.

FROM Tyre, Alexander marched to Jerusalem, firmly resolved to show it no favour, it not having supplied him with provisions in besieging Tyre. But on entering Jerusalem he was met by the high priest in his robes, whom he had seen in a dream, dressed in like manner, two years before. He was struck with awe at the sight. The high priest showed him the prophecy of Daniel, wherein his conquests were foretold. Alexander, in consequence, paid him particular respect, and spared the Jews the experience of that cruelty with which he had fully resolved to punish them for their disobedience to his commands.

He had scarcely left Jerusalem when the Samaritans waited on him, humbly intreating him to visit their temple, which visit he declined, and marched towards Gaza, a place of great strength, and defended with great vigour by Betis, one of Darius's eunuchs. This was also taken, and it opened to him the whole country of Egypt, of which he soon became master. Exasperated at its holding out so long, and his receiving two wounds, he treated the governor, inhabitants, and soldiers, with a barbarity absolutely inexcusable; for he cut ten thousand men to pieces, and sold all the rest, with their wives and children, for slaves. Betis, the governor, he put to death with singular cruelty. He ordered a hole to be made through his heels, when a rope being put through them, and this tied to a chariot, he ordered his soldiers to drag Betis round the city till he died.

Having left a garrison in Gaza, Alexander turned the whole power of his arms against Egypt. On arriving at Pelusium, he found a great number of Egyptians, who had assembled to recognize him as their sovereign. The hatred of these people to the Persians was so great, that they cared but little who should be their king, provided he could rescue them from Persian insolence and indignity. Mazaeus, who commanded in Memphis, opened the gates of the city to the conqueror, and gave up 800 talents, about \$700,000, and all the king's furniture. Thus Alexander, without opposition, possessed himself of all Egypt.

At Memphis he formed a design of visiting the temple of Jupiter Ammon, built in honour of Ham, the son of Noah, and situated twelve days' journey distant, in the midst of the sandy deserts of Libya. A ridiculous vanity was the motive of this journey. Being desirous of passing for a hero, he was determined to have some god for his father, and having fixed upon Jupiter Ammon, he bribed the priests to his purpose. In passing from Memphis to the sea, he observed, opposite the

What prophecy did the High Priest of Jerusalem show Alexander?—What barbarities occurred at Gaza?—Who welcomed Alexander at Pelusium?—What temple did he visit?—And for what purpose?

sland of Pharos, a spot well situated for the erection of a city. This city he called after his own name, and it afterwards rose to be the capital of the kingdom. As its harbour was very commodious, having the Mediterranean on one side, and the Nile and the Red Sea in its neighbourhood, it drew all the traffic of the east and west, and became one of the most flourishing cities in the universe.

The king being come to the temple, the senior priest declared him to be the son of Jupiter, which appellation Alexander accepted with joy, and acknowledged Jupiter as his father. The priest also assured him that he should be monarch of the universe. The sacrifice being ended, he offered magnificent presents to the god, nor were the priests forgotten who had been so faithful to his interest.

Swelled with the splendid title of son of Jupiter, and fancying himself raised above the human species, he returned from his journey as from a triumph. From that time, in all his letters and decrees, he styled himself, "*Alexander, king, son of Jupiter Ammon.*"

VARRO observes, that, at the time the king built Alexandria, the use of papyrus for writing was found in Egypt. To hasten the building of his new city, and in order to people it, he invited thither the Jews, and allowed them very advantageous conditions; not only granting them the free exercise of their religion, but putting them on the same footing with the Macedonians whom he settled there.

ALEXANDER set out from thence to meet Darius; he crossed the Euphrates at Thapsacus, and continued his journey to the Tigris, where he expected to come up with the enemy. Darius prepared himself for battle. He assembled in Babylon an army, half as numerous again as that of Issus, and marched it towards Nineveh. His forces covered all the plains of Mesopotamia. With such difficulty and hazard did Alexander's troops cross the Tigris, that had the Persians known how to conquer, the Macedonians might have been cut to pieces. Darius now renewed his proposal to Alexander, who returned a haughty answer.

There was a great difference between the two armies in point of numbers, but more so with regard to courage. That of Darius consisted of at least 600,000 foot, and 40,000 horse; and the other of no more than 40,000 foot, and 7,000 or 8,000 horse. This was the last great and decisive battle which Alexander fought against the Persians. It took place near the town of Arbela. The Persians fought desperately, and victory was for a long time doubtful; but it was at last decided in favour of the valour and high discipline of the Macedonians. The Persians lost 300,000; the Macedonians not more than 1,200, most of whom were horsemen. This engagement was fought about two years after the battle of Issus.

DARIUS, after his defeat, rode with few attendants towards the river Lycus, and from thence fled towards Media, over the Armenian mountains. He took this way, supposing that Alexander would proceed

What effect had the priest's declaration on him?—For what purpose, and when first was the Papyrus used in Egypt?—What course did Alexander next take?—Describe the numbers in each army.—Where was the decisive battle fought?—Whither did Darius fly after his defeat?

owards Babylon and Susa, and because a numerous army could not pursue him by this road. From Babylon Alexander entered the province of Sitacena, and thence proceeded to Susa and Persepolis. While at Persepolis, the king heard of Darius's arrival at Ecbatana, the capital of Media, and was resolved to pursue him; but on his arrival there, he found that Darius had left that city five days before; and in his flight he was assassinated by Bessus, one of his own satraps. Thus terminated, 330 years before Christ, the great Persian empire, which had subsisted 209 years, from the time of Cyrus the Great, till it submitted to the all-powerful arms of Alexander.

DARIUS was about fifty years of age, six of which he had reigned. He was a gentle and pacific prince; his reign having been unsullied with injustice or cruelty. His death did not prevent Alexander from pursuing Bessus, who had withdrawn into Bactriana, where he had assumed the title of king, by the name of Artaxerxes. Before Alexander's arrival, Spitamines, Bessus's chief confidant, formed a conspiracy against him, and putting him in chains, presented him to Alexander, who delivered him over to Oaxartes, Darius's brother, to suffer all the ignominy he deserved.

CHAPTER 37.

DEATH OF CLITUS—EXPEDITION TO INDIA.

WHILE these things passed in Asia, we must notice some tumults which broke out in Greece and Macedonia. Memnon, whom Alexander had sent into Thrace, having revolted there, and thereby drawn the forces of Antipater on that side, the Lacedæmonians thought this a proper opportunity to throw off the Macedonian yoke, for which purpose Agis, their king, advanced with an army of 20,000 foot and 2,000 horse. The Macedonian army under Antipater was twice that number. Victory declared for the Macedonians; and Agis, intrepid and invincible to the last, oppressed by numbers, died sword in hand. This victory not only ruined the power of Sparta, but also of its allies.

Alexander, insatiable for victory and conquest, still marched forward in search of new nations to subdue, and, after having suffered much by long and dangerous marches, he advanced to the Jaxarthes. Not far from this river the barbarians, rushing suddenly from their mountains, attacked Alexander's forces. The king in repulsing them received a wound in the leg. They acknowledged themselves subdued by his unparalleled bravery, and he accepted their homage. After this he set out upon his march in a litter, on account of his wound, and arrived at Maracanda, the capital of Sogdiana, which he took. While here, there came an embassy to him from the Scythians, expressing their submission. The last city to which he marched in Persia, was Cyropolis. It had been built by Cyrus, after whose name it had been called.

What was the age of Darius?—What was his character?—What troubles broke out in Greece and Macedonia?—With whom did Alexander next engage?—Was he not wounded?

After these conquests, Alexander returned to Jaxartes, where he surrounded the whole spot of ground which his army had covered, built a city thereon, and called it Alexandria. All things being now restored to a profound tranquillity, there remained but one strong hold, called Petra Oxiana, or the rock of Oxus, which was strongly defended. The king, after viewing the works, was some time in suspense whether he should besiege it; for nature itself seemed to fortify this rock so as to render it absolutely impregnable. He therefore selected a few mountaineers from his army, and sent them to gain the heights, by which means he possessed himself of the place.

From hence he advanced to Maracanda, to the government of which he appointed his friend Clitus; and the evening before his departure he was invited to an entertainment by the king. Alexander, heated with wine, began to celebrate his own exploits, and to depreciate the warlike acts of his father. Clitus, who was also inebriated, extolled the deeds of Philip before those of his son, and even repeated verses lauding that prince. Alexander, incensed, struck him with a javelin, and laid him dead at his feet, crying out at the same time, "Go now to Philip, to Parmenio, and to Attalus."

The king's anger being, in a manner, extinguished on a sudden, by the blood of Clitus, his crime displayed itself in the most dreadful light. He threw himself upon his friend's body, and would have despatched himself with the same javelin, had not his attendants prevented him. He passed that night and the next day in tears, and continued speechless, except giving utterance to deep sighs, groans, and lamentations.

ALEXANDER soon after entered the country of the Sacæ, which he overran and laid waste. Oaxartes received him in his palace, and invited him to a sumptuous banquet, in which he displayed all the magnificence of the barbarians. He had a daughter called Roxana, a young lady whose exquisite beauty was heightened by all the charms of wit and sense. Alexander found her charms irresistible, and made her his wife.

ALEXANDER now bent his whole thoughts to carrying the war into India. That country was considered as the richest in the world, not only in gold, but also in pearls and precious stones. He marched for this enterprise at the head of 120,000 men. But, previously to setting out, he revealed the design he had so long meditated, of having divine honours paid to him. He wished not only to be called, but to be believed to be the son of Jupiter, and flatterers were not wanting to cherish these ridiculous pretensions. He, therefore, appointed a festival, and made a pompous banquet, and during the king's short absence from the banquet, Cleon, one of his flatterers, proposed the offering of incense to him, as to a god. Callisthenes, the philosopher, who had accompanied the king, opposed the homage which Cleon had proposed, and his opposition cost him his life. Callisthenes was thrown into a dungeon, loaded with irons, and afflicted with the most grievous tor-

What strong hold did he besiege?—and with what success?—What befel Clitus at an entertainment?—Relate the effect it had on the king.—Whom did the king visit?—And whom did he marry?

ments, in the midst of which he expired. Nothing has reflected so much dishonour on Alexander as this unjust and cruel death of Callisthenes.

At length, to appease the murmurs and discontents which arose among his soldiers, Alexander set out for India. He had, doubtless, read in the ancient fable of Greece, that Bacchus and Hercules, both sons of Jupiter, as himself was, had marched so far; and he was determined not to be surpassed by them. In this ridiculous desire of disturbing the tranquillity of nations consists the glory and merit of such pretended heroes; and it is that which many people, dazzled by a false splendour, still admire in Alexander.

He besieged and took several cities. Among the most powerful was one governed by Porus. Alexander summoned him to surrender, Porus replied that he would do so, but it should be sword in hand. Porus advanced to the borders of the Hydaspes, with eighty-five elephants, 300 chariots, guarded by 30,000 foot, and 7,000 horse. The prince was mounted on an elephant of a much larger size than the rest, and he himself exceeded the usual stature of man, so that, clothed in his armour glittering with gold and silver, he appeared at the same time terrible and majestic. The greatness of his courage equalled that of his stature, and he was as wise and prudent as it was possible for the monarch of so barbarous a people to be. It was with this prince that the Macedonians had now to fight; and to overcome him, with his numerous elephants, required all the courage and skill of an Alexander. The battle, however, was, after a difficult struggle, decided in favour of the Macedonians; and when Porus came into his presence, Alexander asked him how he desired to be treated? "Like a king," replied Porus. "But," continued Alexander, "do you ask nothing more?" "No," replied Porus, "all things are included in that word." Alexander, struck with the magnanimous reply, not only restored him to his kingdom, but annexed other provinces to it.

The conqueror was now meditating about proceeding to the Ganges to attack the Gangaridæ and the Prasii, whose king was preparing to oppose his entering his dominions. This raised a general murmur through the army. The Macedonians, who had travelled through so many countries, and grown grey in the field, were incessantly directing their wishes towards their native country: they complained that Alexander heaped war upon war, and danger upon danger. The king in vain addressed them; there arose a sudden murmur, which increased into deep groans, by which the king was much affected. Alexander therefore shut himself up for two days in his tent, in the hopes of some change taking place in the army, but finding them unchanged, he commanded them to prepare for their return. This news filled the whole army with inexpressible joy.

What caused the death of Callisthenes?—For the conquest of what country did Alexander next march?—What was the force of Porus?—What was his reply? What prevented Alexander's further conquests in India?

CHAPTER 38.

ALEXANDER RETURNS FROM INDIA—HIS DEATH.

ALEXANDER's fleet consisted of 800 galleys and boats, to carry the troops and provisions; and the whole army embarked. In passing through the country of Oxydracæ and Malli, they had enemies to oppose, in which the king's person was involved in great danger, and rescued with extreme difficulty. After nine months sailing down the Acescines, the Hydaspes, and the Indus, they arrived at the ocean. Nearchus was appointed admiral of the fleet, which was to return to the Persian Gulf. Alexander returned by land, and in marching through the country of the Oritæ, such was his want of provisions that he lost a fourth part of his army. Sickness, bad food, and the excessive heats, had swept them away in multitudes, but famine made a still greater havoc.

After marching sixty days, Alexander arrived at Gedrosia, where he found plenty of all things for his army. Through Caramania (now Kerman), he passed with the air and equipage of a warrior and conqueror. Nearchus still keeping along the sea coast, from the mouth of the Indus, came at last into the Persian Gulf, and arrived at the island of Hermusa (now Ormus). On his arrival he waited upon the king in Caramania, who was overjoyed to hear of the safety of his fleet, and ordered it to sail up the Euphrates to Babylon.

Nearchus's interesting account of his voyage had kindled up in the mind of Alexander a desire to visit the ocean. He proposed to himself sailing round Africa, and to return by the Mediterranean, a voyage which had been performed once, by order of Necho, king of Egypt. It was also his design to humble Carthage, cross to Iberia (now Spain), return by the Alps, and coast along Italy, from whence he would have but a short passage to Epirus, and from thence to Macedonia. But these and many other projects were defeated by his early death.

On arriving at Susa, Alexander found all the captives of quality he had left there. He married Statira, Darius's eldest daughter, and gave the youngest to his dear friend Hephæstion, and persuaded the greatest men in his court to imitate him. Accordingly they chose from among the noblest families of Persia eighty young females whom they married. From Opis, Alexander arrived at Ecbatana, in Media. There had come to him from Greece 3,000 dancers, makers of machinery, and persons skilled in diversions. During the festivals, to the king's great grief, Hephæstion died. He was the king's most intimate friend, and equally beloved by all the courtiers for his unassuming and even temper.

ALEXANDER being arrived within a league or two of Babylon, the Chaldeans, who pretended to a knowledge of futurity, predicted that he would be in danger of his life if he entered that city. The great

In his return, down what rivers did he sail?—At what ocean did his forces arrive?—Find on the Map, Gedrosia, Kerman, Persian Gulf, the Euphrates, and Babylon.—What projects did Alexander conceive?—And what defeated them? What matrimonial engagements were entered into?—Did not the Chaldeans predict Alexander's life in danger?



Alexander's Triumphal Entry into Babylon.

reputation of these Babylonian astrologers had such a temporary impression on his mind that it delayed his entrance for some time till the principles of Anaxagoras, who held divination in contempt, had counteracted their influence. On his arrival at Babylon he found that ambassadors from all parts of the world had assembled to pay him homage, and he entered the city in triumph.

During almost a year that Alexander continued in Babylon, its embellishments much employed his thoughts, but his death soon after put an end to these projects. The Deity, by the mouth of Isaiah, (Isaiah, xiv. 22, 23,) 390 years before, had pronounced an anathema, which no human power could avert—"I will cut off from Babylon the name and remnant. I will make it a possession for the bittern. I will sweep it with the besom of destruction. It shall never be inhabited," &c.

ALEXANDER was for ever solemnizing new festivals, and was perpetually at new banquets. After having spent a whole night in carousing, a second was proposed to him. There were twenty guests at table: he drank to the health of every person in company, and then pledged them severally. After this, calling for Hercules' cup, which held six bottles, he pledged Proteus in this furious bumper, drinking down the whole. An attempt to renew it threw him on the floor, which brought on a violent fever, from which he never recovered. Finding himself past all hopes, and his voice faltering, he gave his ring to Perdicas, with orders to convey his corpse to the temple of Ammon. Notwithstanding his extreme weakness, he presented to the soldiers in attendance his dying hand to kiss. The principal courtiers asking to whom he left the empire, he answered, "To the most worthy;" foreseeing, doubtless, the struggles there would be for pre-eminence.

After great contentions about appointing a successor, it was agreed that Aridæus, natural brother to Alexander, should be declared king, and that, in case Roxana should be delivered of a son, he should share the throne with Aridæus, and that Perdicas should have the care of both, for Aridæus was of weak intellect.

In contemplating the character of Alexander, Livy justly observes that it appears different according to the times in which we consider him. Before the siege of Tyre, he appeared temperate, brave, judicious, intrepid; but, during the latter part, arrogant, cruel, enervated by delights and abandoned to intemperance. The first years of his reign are, perhaps, the most glorious of his life. He then displayed presence of mind, strength of soul, courage, intrepidity, and, what is more than all, a consummate prudence; qualities which form the character of the true hero. But though Alexander possessed great virtues, we may throw into the other scale his errors and vices—the presumptuous idea he entertained of his own merit, his ridiculous notion of fancying himself to be the son of Jupiter, and of ascribing divinity to himself, his violent anger, which rose to brutal ferocity, the murder of his most worthy friends, and his frantic ambition, which knew neither law nor limit. These diminished his title to the surname of Great.

What prophecy has Isaiah against Babylon?—What festival was fatal to Alexander?—Who was appointed as his successor?—Describe his character.—What says Livy of him?

By his death, Macedonia, the kingdom he inherited, and which his ancestors had governed for so many ages, was possessed by another family. When the news of his death reached Sysigambis, she was inconsolable. "Who now," said she, "will take care of my two daughters? Where shall we find another Alexander?" At last she sunk under her grief.

CHAPTER 39.

SUCCESSORS OF ALEXANDER—DEATH OF PHOCION

AFTER Alexander's death, great contention arose among the principal officers, and as there were thirty-three who had been previously appointed to the superintendence of the provinces, each trusted to his own sword to secure his possession; but nothing was permanently settled till after the battle of Ipsus, which was fought by Antigonos and his son, against Ptolemy, Lysimachus, Cassander, and Seleucus, who had bound themselves to maintain the rights of each other. In this eventful engagement Antigonos lost his life, and in consequence the whole empire of Alexander was thus divided: to Ptolemy, Egypt, Libya, Arabia and Palestine; to Cassander, Macedonia and Greece; to Lysimachus, Bithynia and Thrace; and to Seleucus, the rest of Asia as far as the Indus. This last was called the kingdom of Syria, and became the most powerful of the four. Seleucus built Antioch, and made it his capital, in honour of his father Antiochus.

In Macedonia, scenes equally sanguinary were carried on. Alexander had left the government of this country in the hands of Antipater, a general who had been highly esteemed by his father Philip. The news of Alexander's death being known at Athens excited great joy, and the people who had reluctantly sustained the Macedonian yoke, now made liberty the subject of their discourse. A war was resolved upon, and a deputation was sent to all the states of Greece to gain their accession to the league, and all, except the Thebans, united. This was called the Lamiacum war, and Leosthenes was appointed to conduct it against Antipater. The Macedonian garrisons were at first expelled, and Antipater was obliged to surrender at discretion. He, however, soon extricated himself from this difficult situation, and, in his turn, he obliged the Athenians to accept the same conditions as those they had imposed upon him. Antipater falling sick with a disease which proved fatal, he was very solicitous to fill up ably the two great stations which he enjoyed. It was necessary to appoint a governor over Macedonia, and a regent of the empire. Antipater had a son, Cassander, not void of merit; but the preservation of the Macedonian monarchy obliged him to nominate a man of authority—one reputed for his age, experience, and past services. He therefore extinguished the voice of nature, and sacrificed the interests of his own family to the public welfare. History has transmitted to us an expression of the emperor Galba, which does

What effect had his death on Sysigambis?—What were the contentions among the officers?—What countries were assigned to each?—What effect had Alexander's death on Greece?—What is said of Cassander, Antigonos, Polysperchon, &c.

honour to his memory ; "Augustus," said he, "chose a successor out of his own family ; and I one from the whole empire." Antipater appointed Polysperchon.

Cassander was extremely enraged by this choice, and endeavoured to engage Ptolemy and Antigonus to his party against the new regent, whom it was equally their interest to destroy, as well as the regency itself. The death of Antipater had rendered Antigonus the most powerful of all the captains of Alexander. His authority was absolute in all the provinces of Asia Minor. Polysperchon, on his part, neglected nothing that could strengthen his interest. He recalled Olympias, with the offer of sharing his authority with her, and he reinstated all the cities of Greece in their ancient privileges. Phocion, who had long presided at Athens, was divested of his office, and accused of treason. He was not allowed to plead his cause. When he arrived at the prison, one of his friends asked him if he had any message to send to his son ? "Yes," replied he, "it is to desire that he would never remember the injustice of the Athenians." When he had uttered these words, he took the hemlock, and died.

Phocion was one of the greatest men Greece ever produced ; in whose person every kind of merit was united. He restored the manner of governing both of Pericles and Aristides, by uniting the talents of each in himself. It was highly glorious for Phocion that he was forty-five times elected general by the people. His wife was fully sensible of the honour ; for one day when an Ionian lady of high rank showed, with ostentation, her ornaments, she replied, "For my part, I have no ornament but Phocion, who, for these twenty years, has always been elected general by the Athenians." His infatuated and ungrateful country was not sensible of its criminal proceedings till some time after his death. The Athenians then erected a statue of brass to his memory, and honourably interred his bones at the public expense.

During the disorder that reigned at Athens, Cassander entered the Piræus with a fleet of of thirty-five vessels, and held possession of the city. Polysperchon made an ineffectual attempt to besiege him. During these transactions, Olympias, the mother of Alexander, whom Polysperchon had recalled, had made herself absolute mistress of affairs, and had caused Aridæus to be put to death. Eurydice, his consort, sustained the same fate. Olympias afterwards retired to Pydna. Cassander advanced thither ; and he employed in her murder the relations of those whom she had caused to be put to death. Thus perished the famous Olympias, the daughter, the sister, the wife, and the mother of kings, and whose crimes and cruelties merited so tragical an end ; while we detest the wickedness of a prince who deprived her of life in so unworthy a manner.

Cassander thus raising himself on the throne of Macedon, Polysperchon first sheltered himself in Naxa, and thence retired to Thessaly. Antigonus, in order to rid himself of so dangerous an enemy, raised

What is recorded of Phocion ?—What reply did his wife make to an Ionian lady ? — What occasioned the death of Olympias, the mother of Alexander ? — Who possessed himself of the throne of Macedon ?

an army in Asia, and advanced against Eumenes. Persia and Media were the scene of its operations. Eumenes was taken prisoner, and Antigonus ordered him to be put to death.

Antigonus now concluded that he should become master of the empire. Many of the governors of the provinces he discarded, or proscribed.—Among the latter was Seleucus, governor of Babylon, who, to escape the danger, threw himself under the protection of Ptolemy, governor of Egypt, and engaged him in a league with Lysimachus and Cassander. Seleucus, on his return to Babylon, was received with acclamation. With this entry commences the famous era of the Seleucides, received by all the people of the east, as well Pagans as Jews, Christians as Mahomedans. The Jews called it the era of contracts, because when they were subject to the Syro-Macedonian kings, they were obliged to insert it in the dates of their contracts. The two books of Maccabees called it the era of the Greeks. The thirty-one years of the reign ascribed to Seleucus begin at this period.

CHAPTER 40.

ACHÆAN LEAGUE—GREECE REDUCED TO A ROMAN PROVINCE.

THE young Alexander being now about fourteen years old, Cassander caused him and his mother, Roxana, to be secretly put to death in the castle of Amphipolis, where they had both been confined for some years.

Seleucus (B. C. 301) formed his army at Babylon, and marched into Cappadocia to act against Antigonus. At length the confederate army of Seleucus, Ptolemy, Lysimachus, and Cassander, were opposed to the army of Antigonus and his son, Demetrius. Each army consisted of about 70,000. The battle was fought near Ipsus, a city of Phrygia.

In the engagement, Antigonus, having received many wounds, fell, after defending himself valiantly to the last. Demetrius, his son, in consequence retired to Ephesus; and the four confederate princes divided the dominions of Antigonus among themselves, and added them to those they already possessed; and thus the empire of Alexander was at last divided, as before mentioned, into four kingdoms.*

The reign of twenty years assigned to Seleucus commences at this period, because he was not acknowledged as king till after the battle of Ipsus; and if we add to these the twelve years during which he exercised the regal authority without the title, they will make out the reign of thirty-one years assigned him by Usher. The dominions of this prince are usually called the kingdom of Syria; and his own reign, and those of his successors, are usually termed those of the Seleucidæ.

* The Prophecies of Daniel, viii. 6—8; ii. 22, were exactly accomplished by this last portion of Alexander's empire.

With whom did Seleucus, and Ptolemy unite?—Who caused the young prince Alexander and his mother Roxana to be put to death?—What great and decisive battle was fought near Ipsus?—Over what provinces was Seleucus king?

Cassander, when he had destroyed the family of Alexander, took the title of king. His vicious and feeble sons lost their lives and the throne, which was seized on by Demetrius, son of Antigonus; and he, in his turn, was expelled by Pyrrhus of Epirus, and Pyrrhus by Lysimachus, king of Thrace. During sixteen years, twelve kings of different houses governed Macedon and the paternal dominions of Alexander. In the time of these kings, an army of Kelts devastated Macedon, penetrated into Greece, and advanced to pillage the temple of Delphi. The Greeks rolled down rocks from the heights—thunder roared through the mountains—the terrified barbarians fled, and the god got the renown of defending the temple.

Antigonus Gonatas, son of Demetrius, a man of prudence and humanity, raised Macedon out of the ruin into which it had been plunged; and during the reign of forty years he was the protector of Greece. His son, Demetrius II., (B. C. 243,) who succeeded him, emulated his virtues. Demetrius dying, left an infant son, Philip, whose uncle and guardian, Antigonus, surnamed Doson, married the widow of the late king, and usurped the kingdom, which he governed with ability for eleven years, and then left it to the lawful heir, Philip. This prince mixed himself with the affairs of Greece, and was recognized as sovereign lord of that country. War took place in consequence, between him and the Romans, (B. C. 198,) and Philip was defeated, obliged to withdraw his garrisons from Greece, reduce his shipping, and pay the expenses of the war. His son, Perseus, renewed the war with Rome, but was taken, and died in prison; and Macedon was shortly after reduced to a Roman province.

The cities of Achæa renewed among themselves an old confederacy, named the Achæan league, which, under the guidance of Aratus, laboured with vigour for the freedom of Greece against Macedon; other cities gradually joined the league, and among them Athens. The Ætolian towns formed a similar union; but their enmity with the Achæans and Sparta prevented their arriving at any importance. Civil discord, the perpetual bane of Greece, gave the Romans the wished-for opportunity of intermeddling in its affairs. Corinth was taken and destroyed; and Greece reduced to a Roman province, under the name of Achæa. The last of the race of the Greeks was Philopœmen, the Arcadian general of the Achæan league. Lysimachus, the king of Thrace, at one time conquered Macedon, and was master of part of the countries about the Euxine. His reign was the flourishing period of Thrace; but it was of short duration. Lysimachus fell in battle against Seleucus. The Gauls ravaged the land, which sometimes obeyed Syrian and sometimes Egyptian princes. The native princes at length recovered their power. King Cotys, one of these princes, formed an alliance with the Romans; and king Sacales gave up Thrace to them. (B. C. 43.)

At this period some independent states arose in Lesser Asia, which we shall here briefly notice. BITHYNIA, stretching along the Black

What occurred to the army that pillaged Delphi?—With what Grecian king did the Romans war?—What was the Achæan league?—Was it successful?—Name the states that rose in Lesser Asia.

Sea, was at one time tributary to the Lydians, and then to the Persians. After the death of Alexander, internal troubles continually agitated this state. The Gauls had a district assigned them called GALATIA. In the reign of Prusias, Hannibal in vain sought a refuge at his court. Nicomedes 4th, seventy-five years before Christ, having no children, made over his dominions to the Romans.

PERGAMUS, the ancient Mysia, vanished in the Lydian and Persian empires. The most celebrated of its kings was Eumenes 2d, in whose reign the pergament or parchment was invented. Attalus 3d, having no heirs, left his kingdom to the Romans. (B. C. 133.)

PONTUS, so named from lying near the Pontus Euxinus, is situated east of Bithynia. Mithridates 7th was a talented and ambitious prince, and, during a space of thirty years, he sustained a war against the arms of Rome. It was finally reduced by the emperor Nero to the form of a Roman province.

ARMENIA appears not till late in the history of Asia. It obeyed successively the Assyrian, Persian, and Syrian empires, and the greater part was at one time subject to the Romans. In the time of the emperor Adrian it had kings of its own, and was finally absorbed in the Persian empire of the Sassanides.

SYRIA.—Seleucus, named Nicator, was an active, prudent prince, an encourager of trade, and a founder of cities. His son, Antiochus, obtained the name of Soter (the Saver), for having delivered Lesser Asia from the Gauls. Antiochus the Great invaded Greece, but was repelled by the Romans; and the surrender of all countries west of the Taurus, and the sending his son as a hostage to Rome, were the consequence. The Syrian power was now at an end. Roman influence was paramount. Parthia rapidly extended its conquests. Judea and Armenia asserted their independence. The empire was finally contracted into Proper Syria and Phœnicia; and the Romans (B. C. 64,) terminated the empire of the Seleucidæ, by declaring Syria a Roman province.

CHAPTER 41.

AFFAIRS OF JUDEA, EGYPT, AND SYRIA.

JUDEA continued in obedience to the Persian Monarchy till the conquests of Alexander, then to his successors; first to the king of Egypt, and afterwards to that of Syria. Their rulers had, hitherto, respected their religion; but Antiochus Epiphanes attempted to enforce them to adopt Grecian rites. The Maccabees, a race of heroes, like the Judges of old, arose. Mattathias began, and his valiant son, Judas Maccabeus, continued the warfare. His brothers followed up his successes so ably after his death, that the Syrians were forced to acknowledge the independence of Judea. John Hyrcanus, uniting in his person the dignities of high priest and prince, extended the dominions. But the Jewish power was not of long continuance; the throne was often dis-

What is said of Mithridates?—What power terminated the empire of the Seleucides?—What changes did Judea undergo?

puted, and the Romans interposed to settle the succession. In the year 39 before Christ they set the Idumean Antipater over Judea, whose son Herod became king, a prince well known for his cruelty.

PARTHIA is the country lying between Media and Aria, south of Hyrcania. Its inhabitants had obeyed the Persian and Syrian Monarchs. The tyranny of the latter drove them to rebellion. Arsaces, a man of humble birth, but of military talent, placed himself at their head, and achieved their independence. The succeeding kings were called Arsacides. Their dominions extended from India to the Euphrates, and from the Caspian to the Arabian Sea. They were the only people who resisted Rome with success.

EGYPT continued part of the Persian empire till Alexander the Great vanquished Darius. At Alexander's death it fell to the share of *Ptolemy Lagus*, (B. C. 304,) or, as he is sometimes called, Soter; who, however, did not assume the regal title till nineteen years after the death of Alexander. It was in the reign of Ptolemy Lagus that the famous tower of Pharos was finished; and the image of Serapis was conveyed to Alexandria by permission of the king of Pontus. Ptolemy also founded the famous library at Alexandria, which before he died contained two hundred thousand volumes, and this number was afterwards increased to seven hundred thousand. These books were kept in a magnificent building under the superintendence of several learned men, who lived together in a stately palace, and were maintained at the public expense. A great part of this famous library was consumed, as some authors assert, by the enthusiasm of the Caliph Omar, under the impression that if the same doctrine was contained in these books as in the Koran, they were useless; and if not, they were dangerous.

In the latter part of his reign, Ptolemy Lagus joined with himself in the government his second son, *Philadelphus*, in preference to Ceraunus, his eldest son; and this prudent choice of Ptolemy is to be commended, as Ceraunus was a monster of cruelty and matchless barbarity, whom neither moral nor divine laws could restrain within the bounds of decorum.

Ptolemy Philadelphus (B. C. 284,) succeeded his father on the throne of Egypt. In order to revenge himself on Demetrius Phalereus, who had honestly advised Lagus to appoint his eldest son his successor, Philadelphus banished him till the nature of his punishment should be determined; but he met his death by the bite of an asp, and thus escaped the vengeance of Ptolemy.

Philadelphus contracted an alliance with the Romans; and being solicitous to enrich his kingdom by improving its commerce, he had the commodities of Arabia, India, Persia, and Ethiopia, conveyed to Alexandria by means of a canal which he had cut, which nearly joined the Nile to the Red Sea. Alexandria became famous, as carrying on the most extensive commerce of any city in the world. This prince was a great patron of learned men, and a lover of the arts and sciences. He

Whom did the inhabitants of Parthia obey?—And what changes did Egypt undergo before Ptolemy Lagus and Ptolemy Philadelphus?—And what alliance did Philadelphus contract with the Romans?

had an extraordinary taste for books ; and spared no expense in the augmentation and embellishment of the library founded by his father, and in collecting statues and paintings. He died in the sixty-third year of his age, and the thirty-eighth of his reign, and was succeeded by his eldest son, *Ptolemy Euergetes*.

On ascending the throne, this prince declared war against the king of Syria. Euergetes was so successful in this expedition that he made himself master of Syria and Cilicia, after which he passed the Euphrates, and conquered all the country as far as Babylon and the Tigris ; he then marched back to Egypt, laden with the spoils he had acquired by his conquests. This prince carried off a prodigious quantity of gold and silver, and two thousand five hundred statues, part of which were those Egyptian idols that Cambyses had carried into Persia. When Ptolemy Euergetes set out on this expedition, his queen Berenice made a vow to consecrate her hair, if he should return in safety. Accordingly she caused it to be cut off, and dedicated it to the gods. This consecrated hair is fabled to have disappeared, and to have been converted into a constellation in the stars. (B. C. 274.)

Ptolemy, in his return from his expedition, passed through Jerusalem, where he offered a great number of sacrifices to the God of Israel, in order to render homage to him for the victories he had obtained over the king of Syria. He devoted the leisure of peace to the cultivation of the sciences in his dominions, and the enlargement of his father's library at Alexandria with all sorts of books ; but as a proper collection could not be made without an able librarian, Euergetes, upon the death of Zenodotus, who had exercised that function from the time of Ptolemy Soter, sent to Athens for Eratosthenes, the Cyrenian, who was then in great reputation, and had been educated by Callimachus, a native of the same country. Euergetes died (B. C. 222,) after a reign of twenty-five years, and was the last of that race in whom any true virtue and moderation were conspicuous.

Ten degenerate descendants of Ptolemy Lagus succeeded. Murders were perpetrated for empire. The frequent interference of the Romans alone preserved it from dissolution. The last Ptolemy had espoused his sister Cleopatra. Driven from Egypt, she sought the protection of Cæsar, who re-established her as sole ruler. After his death, she united herself to Antonius ; and on his decease poisoned herself, rather than grace the triumph of Octavianus. Egypt was then reduced to the form of a Roman province. (B. C. 30.)

Thus the kingdom of Europe and Asia, whose destinies we have traced in the preceding pages, fell, as we have seen, almost all, into the spreading empire of Rome ; a state which embraced nearly the whole civilized world within her sway.

What expedition did Euergetes undertake ? — What vow did his queen Berenice make ? — What farther account have we of Ptolemy Euergetes ? — What are the concluding remarks on Egypt before it became a Roman province ?



Siege of Numantia.

ANCIENT HISTORY.



ROME.

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HISTORY OF ROME.

CHAPTER 1.

THE FOUNDATION OF ROME.

THE Romans were particularly desirous of being thought of high descent. Æneas, the son of Venus and Anchises, having escaped the destruction of Troy, arrived in Italy, A. M. 2294,* where he was kindly received by Latinus, king of the Latins, who gave him his daughter, Lavinia, in marriage. On the death of his father-in-law, the kingdom of Latium fell to Æneas. In an engagement with the Rutuli and the Tyrrhenians, near the banks of the Numicus, he was unfortunately precipitated into that river and drowned.

Æneas was succeeded by *Ascanius*, his son, born to him by Creusa, before the fall of Troy; and to him *Silvius*, the second son of Æneas, whom he had by Lavinia; and that succession continued nearly four hundred years in the same family. *Numitor*, the fifteenth from Æneas, was the last king of Alba, a city that was founded by Ascanius.

Numitor took possession of the kingdom in consequence of his father's will; he had a brother named Amulius, to whom were left the treasures brought from Troy, who made use of his riches to supplant his brother, and to the crime of usurpation he added that of murder. Numitor's sons first fell a sacrifice, and he caused Rhea Silvia, his brother's daughter, to become a vestal. The office of a vestal was given to ladies of noble families, whose duty consisted in keeping up the sacred fire in the temple dedicated to the goddess Vesta—they were devoted to perpetual virginity.

Rhea Silvia was called to the performance of some religious service in the Temple of Mars, where a person, disguised in the military habit like that in which Mars was commonly represented, surprised and forced the vestal. When Rhea Silvia could no longer conceal her shame, she charged the god Mars with being the cause of it. In due time she became the mother of two boys, who were no sooner born than devoted

* The ancient names of Italy were Saturnia, CEnotria, Hesperia, and Ausonia.

What was the origin of the Romans?—In what part of Italy did they settle?—Who succeeded Æneas?—By what means did Numitor gain possession of the kingdom?—Relate the origin of Romulus and Remus.

by the usurper to destruction. The mother was condemned to be buried alive, the usual punishment for vestals who had violated their vows, and the twins were ordered to be flung into the river Tiber.

It happened at that time that the river overflowed its banks, and the water where the infants were thrown was too shallow to drown them. It is said by some that they were exposed in a cradle, which, after floating awhile, was left on dry ground, and that a wolf descending to drink, ran, at the cry of the children, and nursed them, until Faustus, the king's shepherd, struck with so surprising a sight, conveyed them home and delivered them to his wife, Acca Laurentia, to nurse, who brought them up as their own.

Romulus and Remus, the twins, however preserved, seemed early to discover abilities above the meanness of their supposed origin. They led, however, the shepherd's life. But pastoral idleness displeased them, and they betook themselves to the chase. They next turned their strength against the robbers of their country. The youths who continued to join them, increased in number, so as to enable them to hold assemblies and celebrate games. From many circumstances, Faustus suspected that the twins under his care were the same that Amulius exposed on the Tiber, and at length divulged his suspicions to Romulus. From that time nothing was thought of but the tyrant's destruction. He was beset on all sides, and, during the distraction that ensued, was taken and slain, while Numitor, who had been deposed for forty years, recognized his grandsons, and was once more placed on the throne.

The two brothers, leaving Numitor the kingdom of Alba, determined to build a city on the spot on which they had been exposed. But a fatal desire of pre-eminence seized them both, and they were advised by the king to take an omen from the flight of birds, to know which of them the tutelary gods would decree the honour of governing the rising city. In compliance with this advice, each took his station on a different hill. To Remus appeared six vultures; in the moment after, Romulus saw twelve. Some parties declared for Remus, who first saw the vultures; others for Romulus, who saw the *greater number*. This produced a contest, which ended in a battle, in which Remus was slain. Another account says that he was killed by his brother, who being provoked at his leaping contemptuously over the city wall, struck him dead on the spot.

Romulus being now sole commander, and eighteen years of age, began the foundation of a city that was one day to give laws to the world. It was called Rome, after the name of the founder, and built upon the Palatine Mount, on which side he had taken his successful omen. (A. M. 3252. B. C. 752.) The city was first nearly square, containing about a thousand houses. It was almost a mile in circumference, and commanded a small territory round it of eight miles over. It was at first poorly inhabited, and the first method made use of to increase its numbers, was the opening of a sanctuary for all malefactors and slaves, and such as were desirous of novelty.

What were the employments of their youth? — By what means did Remus come by his death? — What city did Romulus begin to build?

Scarcely was the city raised above its foundation, when its rude inhabitants began to think of giving some form to its constitution. Romulus left them to choose whom they would for their king, and they concurred in electing their founder for their ruler. He was acknowledged as chief of their religion, sovereign, magistrate, and general of the army. Besides a guard to attend his person, he was preceded by twelve lictors, each armed with an axe tied up in a bundle of rods; these were to serve as executioners of the law, and to impress his new subjects with an idea of his authority.

The *Senate*, who were to act as counsellors to the king, was composed of a hundred of the principal citizens, consisting of men whose age, wisdom or valour, gave them a natural authority over their fellow subjects. The *Patricians*, who composed the third part of the legislature, assumed to themselves the power of authorizing those laws, choosing magistrates, &c. The *Plebeians* were to till the fields, feed cattle, and follow trades, but to have no share in the government, to avoid the inconveniences of a popular power.

The first care of the new king was to attend to the interests of religion. The precise form of their worship is unknown, but it consisted in a reliance on the credit of their soothsayers, who pretended, from observations on the flight of birds and the entrails of beasts, to direct the present, and to dive into futurity. Romulus commanded that no election should be made, nor enterprise undertaken, without first consulting them. He next gave orders to ascertain the number of his subjects. The whole amounted to no more than three thousand foot, and about as many hundred horsemen, capable of bearing arms. These were divided into three tribes, and each tribe into ten *curiæ* or companies, consisting of a hundred men each, with a centurion to command it. By these judicious regulations, each day added strength to the new city; multitudes of people flocked in from the adjacent towns, and it only seemed to want women to ensure its duration.

CHAPTER 2.

SABINE WAR—NUMA POMPILIUS—TULLUS HOSTILIUS.

In this exigence Romulus sent deputies among the Sabines, his neighbours, entreating their alliance; the proposal was rejected with disdain. Romulus, therefore, proclaimed a feast in honour of Neptune throughout the neighbouring villages. These feasts were generally preceded by sacrifices, and ended in shows of wrestlers, gladiators, and chariot courses. The Sabines were among the foremost who came to be spectators, bringing with them their wives and daughters. While the strangers were most intent upon the spectacle, a number of the Roman youths rushed among them with drawn swords, and carried off the youngest and most beautiful women by violence. In vain was all re-

Who was chosen king?—With what power was he invested?—What composed the senate?—Who were the Patricians?—What was the employment of the Plebeians?—What was the first care of Romulus?—By what means did the Romans procure women?

sistance from the parents and the virgins. Perseverance and caresses obtained those favours which timidity at first denied, so that the ravishers soon became the partners of their affections.

A bloody war ensued. The cities of Cænina, Antemnæ, and Crustuminum, were the first to revenge the common cause. But these, by making separate inroads, became an easy conquest to Romulus, who made a merciful use of his victories. Tatius, king of Cures, a Sabine city, was the last, although the most formidable, who undertook to revenge the disgrace his country had suffered. He entered the Roman territory at the head of twenty-five thousand men, and made himself master of the Roman citadel. But hostilities were at length terminated by the women whom the Romans had violently seized, and who besought the combatants to lay aside their animosity and desist. An accommodation ensued, by which it was agreed that Romulus and Tatius should reign jointly in Rome, with equal power and prerogative—that a hundred Sabines should be admitted into the Senate, and that the citizens should be called Quirites, after Cures, the principal town of the Sabines. The conquest of Cameria was the only military achievement under the two kings; Tatius was killed about four years after by the Lavinians, and Romulus once more saw himself sole monarch of Rome. Soon after a cruel plague and famine having broken out at Rome, the Camerini embraced the opportunity to lay waste the Roman territory. But Romulus gave them battle, killed six thousand, and returned in triumph to Rome. He likewise took Fidena, a city about forty furlongs from his capital, and reduced the Veientes to submission.

Successes like these induced the conqueror to affect absolute sway. The Senate was displeased at his conduct, as they found themselves used only as instruments to ratify the rigour of his commands. We are not told the precise manner which they employed to get rid of the tyrant. Some say that he was torn in pieces in the Senate-house; others that he disappeared while reviewing his army: certain it is, that, from the secrecy of the fact, and the concealment of the body, they took occasion to persuade the multitude that he was carried up into heaven. Thus him, whom they could not bear as a king, they were contented to worship as a god. Romulus reigned thirty-seven years; and after his death had a temple built to him under the name of Quirinus.

B. C. 715. Upon the death of Romulus, the city seemed divided in the choice of a successor. The Sabines were for having a king chosen from their own body; but the Romans could not endure to have a stranger advanced to the throne. In this perplexity the senators undertook to supply the place of a king, by taking the government each in his turn for five days, and during that time enjoying all the honours and privileges of royalty. This new form of government continued for a year; but the plebeians, who saw that mode of government only

What hostilities did the infant state experience?—What conquests did Romulus make?—How long did Romulus reign?—What report was circulated concerning his death?—What was built to his honour?—What form of government was afterwards adopted?

multiplied their masters, insisted upon an alteration. Therefore the Senate fixed upon Numa Pompilius, a Sabine, and their choice was received with approbation by the people.

Numa Pompilius, who was now about forty, had long been eminent for his piety, justice, moderation and exemplary life. He was skilled in all the philosophy of the Sabines, and lived unambitious of higher honours, and it was not without reluctance that he accepted the dignity.

No monarch could be more proper for them than Numa, at a conjuncture when the government was composed of various petty states but ill-united to each other. Numa inspired his subjects with a veneration for the gods. He built many new temples, instituted sacred offices and feasts. He pretended to a particular correspondence with the goddess *Ægeria*, and that by her advice he built the temple of Janus, which was to be shut in time of peace, and open in war. For the encouragement of agriculture, he divided the lands which Romulus had gained in war among the poorer part of the people; he regulated the calendar, and abolished the distinction between Romans and Sabines.

Thus having arrived at the age of fourscore years, and having reigned forty-three in profound peace, he died; ordering his body, contrary to the custom of the times, to be buried in a stone coffin, and his books of ceremonies, which consisted of twelve in Latin, and as many in Greek, to be buried by his side in another. Upon the death of Numa, the government once more devolved upon the Senate, till the people elected *Tullus Hostilius* for their king, in which choice the other part of the constitution concurred. He was the grandson of a noble Roman, but, unlike his predecessor, was entirely devoted to war. The Albans, by committing some depredations on the Roman territories, gave him an opportunity of indulging his inclinations. Both armies met about five miles from Rome, and the Alban general proposed to decide the dispute by single combat. There were at that time three twin brothers in each army, those of the Romans called *Horatii*, and those of the Albans *Curiatii*;—all six remarkable for their courage, strength, and activity; and to these it was resolved to commit the management of the combat.

Victory, after being long doubtful, appeared to declare against the Romans; they beheld two of their champions lying dead upon the plain, and the three *Curiatii*, who were wounded, slowly endeavouring to pursue the survivor, who seemed by flight to beg for mercy; but his flight was only pretended in order to separate his three antagonists, for quickly after, stopping and turning upon the first, he laid him dead at his feet; the second brother, who was coming up to assist, shared the same fate; the last *Curiatius*, disabled by his wounds, advanced to offer an easy victory, the conqueror exclaiming, “Two have I already sacrificed to the *manes* of my brothers; the third will I offer up to my country.” The Alban army now consented to obey the Roman. The

Whom did the senate choose for king?—For what was Numa Pompilius remarkable?—What temple did he build?—How long did he reign?—Who was chosen his successor?—What war broke out?—By what means was the contest decided?—Who were the victors?

victorious youth, returning triumphant from the field, found his sister lamenting the loss of her lover, one of the Curiatii, to whom she had been betrothed. This so provoked him that in a rage he slew her. The action displeased the Senate, and drew after it condemnation from the magistrates; but making his appeal to the people, he was pardoned.

Tullus having increased the power and wealth of Rome by repeated victories, now demanded satisfaction of the Sabines for some insults offered to Roman citizens at the temple of the goddess Feronia, which was common to both nations. A war ensued which lasted some years, and ended in the total overthrow of the Sabines. Hostilius died after a reign of thirty-two years; some say by lightning; others with more probability, by treason.

CHAPTER 3.

ANCUS MARTIUS—LUCIUS TARQUINIUS PRISCUS—SERVIUS TULLUS.

AFTER an *interregnum*, as in the former case, ANCUS MARTIUS, the grandson of Numa, was elected king by the people, and confirmed by the Senate. This monarch made Numa the great object of his imitation. He instituted the sacred ceremonies which were to precede war, but took every occasion to advise his subjects to return to the arts of agriculture, and lay aside the less useful stratagems of war. These institutions were considered by the neighbouring powers as the effects of cowardice, and the Latins began to make incursions; but they were conquered by Ancus, their cities were destroyed, and the inhabitants removed to Rome. He quelled also an insurrection of the Veii, the Fidenates, and the Volsci; and over the Sabines he obtained a second triumph. But his victories over the enemy were not comparable to his works at home, in raising temples, fortifying the city, making a prison for malefactors, and building a sea-port at the mouth of the Tiber, called Ostia, by which he secured the trade of that river, and that of the salt-pits adjacent. Thus having enriched his subjects, and beautified the city, he died after a reign of twenty-four years.

LUCIUS TARQUINIUS PRISCUS, who was appointed guardian to the sons of the late king, took his surname from the city of Tarquinia, (B. C. 610,) the place of his previous residence. His father, a merchant of Corinth, in Greece, who had acquired considerable wealth by trade, settled in Italy. His son Lucumon, married a woman of family in the city of Tarquinia, and removed to Rome. His elegant address, his frequent invitations, and the many benefits he conferred, gained him the esteem of the people. On his removal to Rome, say the historians, as he approached the city gate, an eagle, stooping from above, took off his hat, and, flying round the chariot for some time, put it on again. This, his wife Tanaquil, who it seems was skilled in augury, interpreted as

What occasioned a war with the Sabines?—How long did Tullus Hostilius reign?—Who was next elected?—What remarkable works did Ancus effect?—How long did he reign?—Who next obtained the kingdom?

a presage that he should one day wear the crown. Tarquin used all his power and art to set aside the children of the late king, and to be elected in their stead. For this purpose he urged the benefits he had done the city. It had the desired effect, and the people elected him for their sovereign.

A kingdom thus obtained by intrigue was notwithstanding governed with equity. In the beginning of his reign, in order to recompense his friends, he added a hundred members more to the Senate, which made them in all three hundred. But his peaceful endeavours were soon interrupted by the Latins, over whom he triumphed. He then turned his arms against the Sabines, who had once more risen and had passed the Tiber. He routed their army, and many who escaped the sword were drowned in attempting to recross the river, while their bodies and armour floating down to Rome, brought the first news of the victory. Tarquin having forced his enemies into subjection, perfected several public works for the convenience and embellishment of the city. Preparations for erecting the Capitol were made by him. The city was fortified by additional stone walls, and the cloacæ, or common sewers, were constructed for carrying into the Tiber the rubbish and superfluous waters of Rome.

Tarquin was not content with a kingdom without the ensigns of royalty. In imitation of the Lydian kings, he assumed a crown of gold, an ivory throne, a sceptre with an eagle on the top, and robes of purple. It was perhaps the splendour of these royalties that first raised the envy of the late king's sons, who had now for above thirty-seven years quietly submitted to his government. They resolved to destroy him, which they effected by hiring two ruffians. The sons of Ancus found safety in flight. Thus fell Lucius Tarquinius, surnamed Priscus, to distinguish him from one of his successors. He was eighty years of age, and had reigned thirty-eight years.

(B. C. 573.) SERVIUS TULLUS, the son-in-law of the late king, by marrying his daughter, came to the crown by the Senate's appointment, and without attempting to gain the suffrages of the people. Upon being acknowledged king, the chief object of his reign was to increase the power of the Senate, by depressing that of the people. The populace who were unable to see into his designs, conferred upon him the full power of settling the taxes. Accordingly he insisted that they should pay their taxes by centuries, and that by centuries they should give their votes in all public transactions. In former deliberations, each citizen gave his suffrage singly, and the numbers of the poor always carried it against the power of the rich; but, by the regulation of Servius, the Senate was made to consist of a greater number of centuries than all the other classes put together.

Mention the victories and public works of Tarquin. — What distinction did Tarquin assume? — Who procured his death? — How long did he reign? — Who then came to the throne? — What was his chief object?

CHAPTER 4.

LUCIUS TARQUINIUS SUPERBUS—END OF THE REGAL GOVERNMENT.

SERVIVS instituted another regulation, called a lustrum.* By this all the citizens were to assemble in the Campus Martius, in complete armour and in their respective classes, and there to give an exact account of their families and fortune. Having enjoyed a long reign, spent in settling the domestic policy of the state, he had thoughts of laying down his power, and, after having formed the kingdom into a republic, to retire into obscurity; but so generous a design was frustrated ere it could be put into execution.

In the beginning of his reign, he had married his two daughters to the two sons of Tarquin. But Lucius placed his whole affections on his brother's wife, who answered his passion with sympathetic ardour, and they both undertook to murder their respective consorts, and were soon after married together. A first crime ever produces a second, and they next proceeded to conspire the death of the king, which they effected, after he had spent a useful and prosperous reign of forty-four years.

Lucius Tarquinius, afterwards called Superbus, or the Proud, having placed himself on the throne, supported his dignity by violence, and even refused burial to the late king's body, under pretence of his being an usurper. Many looked upon his accession with detestation and horror, and this act of cruelty served only to confirm their hatred.

His chief policy was to keep the people employed in wars or public works, in order to divert their attention from his unlawful method of coming to the crown.

He first marched against the Sabines, and reduced them to submission. In the mean time many of the discontented patricians, abandoning their native city, took refuge at Gabii, a city of Latium, about twelve miles from Rome. To subdue that city he had recourse to stratagem; he caused his son Sextus to counterfeit desertion, and to seek refuge in Gabii. When Sextus thought his authority established, he sent a confidential slave to his father for instructions. Tarquin made no answer, but taking the messenger into the garden he cut down before him the tallest poppies. Sextus understood the meaning, and found means to destroy or remove, one by one, the principal men of the city; confiscating their estates among the people. In the end they fell under the power of Tarquin, without his even striking a blow.

Tarquin undertook to build the Capitol, the foundation of which had been laid in a former reign; but an extraordinary event contributed to

* A space of five years.

What design did Servius form?—What occasioned his death?—Who afterwards succeeded?—What was his policy?—Relate the expedition of Tarquin against the Sabines, and against the city of Gabii.—What event happened to hasten the building of the Capitol?

hasten the execution of it. A woman in strange attire came to the king, offering to sell nine books, said to be composed by herself. Not knowing the abilities of the seller, or that she was one of the celebrated Sibyls, whose prophecies were never found to fail, Tarquin refused to buy them. Upon this she departed, and burning three of her books returned again, demanding the same price for the six remaining. Being once more despised as an impostor, she again departed, and burning three more returned with the remaining three, still asking the same price as the first. The king, surprised at her behaviour, consulted the augurs, who advised him to purchase them; and the woman, having recommended special attention to their contents, suddenly disappeared. Tarquin chose proper persons to keep the books, which were deposited in a stone chest, and the newly-designed Capitol was thought the properest place in which to secure them.

Tarquin upon some frivolous pretence proclaimed war against the Rutuli, and he invested their chief city, Ardea, which lay about sixteen miles from Rome. While the army was encamped before the place, the king's son, Sextus Tarquinius, and Collatinus, a noble Roman, with some others, sat drinking in a tent. The discourse turned upon wives, each man preferring the beauty and virtue of his own. Collatinus offered to decide the dispute by putting it to an immediate trial. Being heated with wine, they posted to Rome. There they found the wife of Collatinus spinning in the midst of her maids, and portioning out their tasks. They unanimously gave her the preference, and Sextus became so much inflamed with love, that nothing but possession could satisfy him.

He therefore visited her privately a few days after, and Lucretia, suspecting nothing, ordered a chamber to be prepared for him. But he having found means to convey himself into her chamber at midnight, achieved what could not otherwise be obtained. In the morning the ravisher returned to the camp; and Lucretia, sending for her husband Collatinus, and Spurius her father, informed them of the indelible disgrace that had befallen the family, and after relating to them some particulars and requesting them to avenge her cause, she drew a poniard from beneath her robe, and plunging it into her own bosom, expired without a groan.

Junius Brutus, whose father Tarquin had murdered, caused the body of Lucretia to be exposed to the people, calling upon the gods to witness that he would be her avenger. Their pity was soon changed into rage and revenge. A decree of the Senate banished Tarquin and his family for ever from Rome. Thus this monarch, who had now reigned twenty-five years, being expelled the kingdom, took refuge with his family at Circe, a little city of Etruria. In the mean time the Roman army made a truce with the enemy, and Brutus was proclaimed deliverer of the people. Thus ended with Tarquin, after a continuance of 245 years, the regal state of Rome.

Against whom did Tarquin proclaim war?—What event happened in the camp with Sextus, the king's son?—Relate the circumstance which procured the banishment of Tarquin, and the elevation of Brutus.—How long had the regal state existed?

CHAPTER 5.

CONSULS.

THE regal power being overthrown, a republican form of government was substituted. The Senate, however, reserved the greatest share of the authority, and decorated their own body with the spoils of deposed monarchy. The centuries of the people chose from among the Senators two annual magistrates, whom they called *Consuls*, with power equal to that of the regal; and with the same privileges and ensigns of authority. Brutus, the deliverer of his country, and Collatinus the husband of Lucretia, were chosen the first consuls of Rome.

But a party was formed in favour of Tarquin, by some young men of the principal families of the state, and who had shared in the pleasures and luxuries of the court. This party secretly increased, and what may create surprise, the sons of Brutus and the nephews of Collatinus were among the number. The conspiracy was discovered by a slave, and Brutus was placed as a judge upon the life and death of his own children, impelled by justice to condemn, and by nature to spare. Unmoved by any motive but that in favour of what he deemed the public good, he pronounced upon them the sentence of death, and by his office was obliged to see it put in execution, while the multitude looked on with mingled sensations of pity, astonishment, and horror. The lenity of Collatinus rendered him suspected, and he was deposed from the consulship, and banished from Rome. Valerius Publicola was chosen in his stead.

Tarquin's hopes of an insurrection in his favour being thus frustrated, he now resolved to force himself upon his former throne by foreign aid. He prevailed upon the Veians to assist him, and with a considerable army advanced towards Rome. The consuls were not remiss to oppose him. Valerius commanded the foot, and Brutus, being appointed to head the cavalry, went out to meet him on the Roman border. Aruns, the son of Tarquin, who commanded the cavalry for his father, seeing Brutus at a distance, resolved by one great attempt to decide the fate of the day before the engagement of the armies, when spurring his horse he flew to him with fury. Brutus perceived his approach, and they met with such ungoverned rage that both fell dead on the field together. A bloody battle ensued; but the Romans, remaining in possession of the field of battle, claimed the victory.

Tarquin next prevailed on Porsenna, one of the kings of Etruria, to espouse his cause. This prince, equally noted for his courage and conduct, with a numerous army laid siege to Rome. The siege was carried on with vigour; the consuls opposed in vain, and were carried off wounded from the field. The Romans, flying in great consternation, were pursued by the enemy to the bridge, over which both victors and

Who were the first consuls, and what was their dignity? — Who formed a conspiracy against the consulship, and what was the event? — Who were chosen instead of Collatinus? — Whose aid did Tarquin obtain against the consuls?

vanquished were about to enter the city in confusion. All now appeared lost, when Horatius Cocles, who had been placed there as sentinel to defend it, opposed himself to the torrent of the enemy; and, assisted only by two more, for some time sustained the whole fury of the assault, till the bridge was broken down behind him. He then plunged into the Tiber and swam back victorious.

Still, however, Porsenna carried on the siege; the distress of the besieged became insufferable, when another act of fierce bravery brought about its safety and freedom. Mutius, a youth of undaunted courage, entered, disguised, into the camp of the enemy, resolving to die or to kill the king; but mistaking the secretary for the king, stabbed him to the heart. Upon Porsenna's demanding who he was, and the cause of so heinous an action, Mutius replied with such undaunted heroism as amazed Porsenna. He therefore ordered him back to Rome, and offered the besieged conditions of peace. These conditions were accepted, and he retired from the Roman territory.

The year after the departure of Porsenna, the Sabines invaded the Roman territories. The war that ensued was long and bloody; but at length the Sabines were compelled to purchase a peace. Tarquin now, by means of his son-in-law, Manlius, stirred up the Latins to espouse his interest, and took the most convenient opportunity, when the plebeians were at variance with the senators, concerning the payment of their debts. These refused to go to the war, unless their debts were remitted on their return. The consuls finding their authority insufficient, offered the people to elect a temporary magistrate, who should possess absolute power, not only over all ranks of the state, but even over the laws themselves.

To this the plebeians readily consented, willing to give up their own power for the sake of abridging that of their superiors. Lartius, in consequence, was created the first dictator, (B. C. 495,) and he, entering upon his office surrounded with lictors and all the ensigns of ancient royalty, completed the levies without resistance. Then going forth to oppose the enemy, he concluded a truce with them for a year, and returned with his army. In six months he laid down the dictatorship, with the reputation of having exercised it with a blameless lenity.

The next year required another dictator, and Posthumius was invested with the office. He gave the Latins a complete overthrow, and concluded an advantageous peace. About this time died Tarquin, at the advanced age of ninety years, which put an end to all further contests for the crown. But though for that time the people submitted to be led forth, they yet resolved to free themselves from their yoke; and, as they could not obtain a redress of their grievances, they determined to fly from those whom they could not move to compassion. They, therefore, under the conduct of a plebeian, named Sicinius Vellutus, retired to a mountain, hence called Mons Sacer, within three miles of Rome.

And what occasioned the death of Brutus?—Who next espoused the cause of Tarquin?—What did he effect?—What act of bravery delivered the city?—What event of consequence followed?—Who was the first dictator?—Who was next invested with the office?—How old was Tarquin at his death?—Under whom did the people retire from Rome?

Upon the news of this defection, the city was filled with consternation. The Senate was not less agitated than the rest. At length it was resolved to send a messenger, entreating the people to return home, and declare their grievances, promising an oblivion of all that had passed. This message not succeeding, Menenius Agrippa, one of the wisest and best of the senators, was of opinion that the demands of the people were to be complied with, and ten commissioners were deputed. The soldiers gave them a very respectful reception, and the conference began. The commissioners employed all their oratory, while Sicinius and Lucius Junius, who were speakers for the soldiery, aggravated their distresses.

At length Menenius Agrippa, originally a plebeian, a shrewd man, and who knew what kind of eloquence was likely to please, addressed them with that celebrated fable which is so finely told by Livy—"In times of old when every part of the body could think for itself, they all resolved to revolt against the body. They knew no reason, they said, why they should toil from morning till night in its service, while the body lay at its ease and grew fat upon their labours; accordingly one and all agreed to befriend it no more. The feet vowed they would no longer carry the load; the hands vowed they would not feed it; and the teeth averred they would not chew its food. Thus resolved, they all for some time kept their word; but at length found that, instead of mortifying the body, they only undid themselves; they languished for a while, and perceived, when too late, that it was owing to the body that they had strength to work, or courage to mutiny."

This fable had an instantaneous effect upon the people. They cried out that Agrippa should lead them back to Rome; but Junius Brutus recommended that, as a safeguard against future resentments, certain officers should be created to plead the cause of the people. The senate consented that the new officers should be called *Tribunes of the People*.* The Tribunes were at first five in number, but afterwards increased by five more. They were annually elected by the people, and almost always from their body. When they examined any decree, they annulled it by the word *Veto*, "I forbid it," or confirmed it by signing the letter T., which gave it validity. This new office being instituted, the people, after sacrificing to the gods of the mountain, returned back once more in triumph to Rome.

CHAPTER 6.

TRIBUNES CREATED, U. C. 260. — AGRARIAN LAW.

DURING the late separation tillage had been neglected, and a famine, the ensuing season, was the consequence. The people erroneously ascribed the whole of their distress to the avarice of the patricians. But plenty soon after appeased them. A fleet of ships, laden with corn

* So called because chosen by the tribes.

For what were commissioners appointed? — What fable did Menenius Agrippa relate? — How did this affect the people? — What new officers were created?

from Sicily, once more raised their spirits. But Coriolanus incurred their resentment by insisting that the corn should not be distributed till the grievances of the Senate were removed. For this the tribunes summoned him to a trial before the people, and Coriolanus was condemned to perpetual exile. He returned home followed by the lamentations of the most respectable senators and citizens, to take leave of his wife, his children, and his mother Veturia, and left the city to take refuge with Tullus Attius, a man of great power among the Volsci.

Tullus provoked the Romans to a quarrel some time afterwards, and war being declared on both sides, Coriolanus and Tullus were made generals of the Volsci, and accordingly invaded and ravaged the Roman territories, and at length invested Rome itself, fully resolved to besiege it. It was then that deputies were sent to him with proposals for his restoration in case he would draw off his army. Coriolanus, with the sternness of a general, refused their offers. Another embassy was now sent conjuring him not to exact from his native city aught but what became Romans to grant; but Coriolanus still persisted, and granted them only three days for deliberation. In this exigence a more solemn deputation was sent, composed of pontiffs, priests and augurs, but in vain—they still found him severe and inflexible.

On their returning without success, the temples were filled with old men and women, who, prostrate at the altars, put up their ardent prayers for the preservation of their country. At length it was suggested that what could not be brought about by the adjuration of the priests might be effected by the tears of a wife, or the commands of a mother; and the deputation was generally approved of by the Senate and the people. Veturia, the mother of Coriolanus, was accompanied by many of the principal matrons of Rome, with Volumnia, his wife, and his two children. Coriolanus, who at a distance discovered the mournful train of females, was resolved upon giving them a denial; but when told that his mother and his wife were among the number, he instantly came down from his tribunal to meet and embrace them.

At first, the women's tears and embraces took away the power of words, and the rough soldier could not refrain from sharing in their distress. Coriolanus was much agitated by contending passions; his mother seconded her words by the persuasive eloquence of tears; while his wife and children hung around him intreating for protection and pity. For a moment he was silent, feeling the strong conflict between honour and inclination: at length, as if roused from a dream, he raised his mother, who had fallen at his feet, crying out, "Oh, my mother, thou hast saved Rome, but lost thy son." He accordingly gave orders to draw off the army. Tullus, who had long envied Coriolanus, aggravated to the Volsci his lenity, and on their return Coriolanus is said to have been slain by an insurrection of the people.

Great were the rejoicings of the people at Rome upon the retreat of the Volscian army; but they were clouded soon after by the intrigues

What happened to Coriolanus?—With whom did he take refuge?—Who besieged Rome?—How did the Romans act in the exigency?—Who were in the female embassy from Rome?—What effect had it upon Coriolanus?—What was his fate?

of Spurius Cassius, who, wishing to make himself despotic, by means of the people, was found guilty of crimes tending towards an alteration of the constitution. He was thrown from the Tarpeian Rock, by those very people whose interests he had endeavoured to extend.

The year following, the two consuls of the former year, Manlius and Fabius, were cited to appear before the people. The Agrarian law, which had been proposed sometime before, for equally dividing the lands of the commonwealth among the people, was the object invariably pursued; and they were accused of having made unjustifiable delays in putting it off. The Agrarian law was, however, a grant the Senate could not think of making to the people. The consuls therefore made many delays and excuses; till at length they were once more obliged to have recourse to a dictator; and they fixed upon Quintus Cincinnatus, a man who had for some time given up all views of ambition, and retired to his little farm; where the deputies of the Senate found him holding the plough, and in the attire of a husbandman.

He appeared but little elevated with the addresses of ceremony, and the pompous habits they brought him, and testified concern that his aid should be wanted. On his leaving he said to his wife, "I fear, my Attilia, that for this year our little fields must remain unsown." Then taking a tender leave he departed for the city, where both parties were strongly inflamed against each other. However, he sided with neither, but instead of gaining the confidence of a faction, seized the esteem of all. By threats and well-timed submission he prevailed upon the tribunes to put off the law for a time. Having, by his wisdom, restored tranquillity, he gave up the splendours of ambition to enjoy it with a greater relish in his little farm.

(U. C. 295) Cincinnatus had not long retired from office, when a fresh exigence required his assistance; and the Æqui and the Volsci were making new inroads into the territories of Rome. Minutius, one of the consuls, was sent to oppose them; but his army was driven into a defile between two mountains, from which, except through the enemy, there was no egress. This, however, the Æqui had fortified; and nothing remained to the Roman army but famine or immediate death. The Senate turned their eyes upon Cincinnatus, and the messengers found him, as before, labouring in his field. On being made dictator he appointed an unambitious soldier, named Tarquitus, to be master of the horse.

Upon entering the city the Dictator entreated all those who were able to bear arms to repair to the Campus Martius with arms and provisions for five days. At the head of these he marched all night, and arrived early the next morning within sight of the enemy. Upon his approach he ordered his soldiers to raise a loud shout, to apprise the consul's army of the relief that was at hand. The Æqui were not a little amazed when they perceived that Cincinnatus approached, and

What is said of Spurius Cassius?—What compelled them to have recourse to a dictator?—Whom did they choose?—What effect had Cincinnatus on the factious city?—What happened after he had retired from office?—Who was made dictator?—Whither did he march with the army?

was making entrenchments beyond them to prevent their escape, and inclosing them as they had inclosed the consul.

To prevent this a furious combat ensued; but the Æqui, being attacked on both sides, and unable to resist or fly, begged a cessation of arms, offering to the dictator his own terms. He gave them their lives, and obliged them to pass under the yoke, which was two spears set upright, and another across, beneath which the vanquished were to pass. The captains and generals he made prisoners of war, being reserved to adorn his triumph. The plunder of the enemy's camp he gave up entirely to his own soldiers. Thus having rescued a Roman army, and defeated a powerful enemy, refusing any part of the spoil, he resigned his dictatorship, after having enjoyed it fourteen days. The Senate would have enriched him, but he declined their proffers; retiring once more to his farm, content with competence and fame.

But the clamours for the Agrarian law were now resumed in the city, still more fiercely, when Siccius Dentatus, a plebeian, advanced in years, but of an admirable person and military deportment, came forward to enumerate his hardships and his merits; and his merits more than supported his ostentation. He had served his country in the wars forty years; he had been an officer thirty; he had fought one hundred and twenty battles; he had obtained many civic, mural, and golden crowns; and had received forty-five wounds in front, and none behind. Yet he had never received any share of those lands which were won from the enemy, but continued to drag on a life of poverty. A case of so much hardship had an effect upon the multitude, and they unanimously demanded that the law might be passed, and that such merit should not go unrewarded. But the resistance of the young patricians prevailed, and their resolution, for the present, put off the Agrarian law.

CHAPTER 7.

THE CREATION OF THE DECEMVIRI, U. C. 302—VIRGINIUS.

THE citizens of every rank began to complain of the arbitrary decisions of the magistrates, and wished to be guided by a written body of laws, which being known might prevent wrongs as well as punish them. It was thereupon agreed that ambassadors should be sent to the Greek cities in Italy and to Athens, for such laws as experience had found equitable. For this purpose three senators were appointed; and while they were upon this commission abroad, a dreadful plague depopulated the city at home. In about a year the ambassadors returned with a body of laws, which were formed into ten tables. To these two more were added, and formed that celebrated code called the Law of the Twelve Tables.

To digest these laws, ten of the principal senators were selected, who were called *Decemviri*, whose power should be absolute and continue

How did the contest terminate?—How long did Cincinnatus enjoy the dictatorship?—Who enumerated his own hardships, and supported the clamour for the Agrarian law?—For what purpose were commissioners appointed?—What code of laws was formed?—For what were the decemviri created?

for a year. They agreed to take the reins of government by turns, each to administer justice for a day. The first year they performed well, and entreating of the Senate a continuance in office, the request was granted. But their rapacity became excessive, and they ruled without control, being guarded by the lictors, and a numerous crowd of clients and dependants. In this gloomy situation of the state, the Æqui and Volsci renewed their incursions, and advanced within about ten miles of Rome.

The decemviri divided their army into three parts: one continued with Appius to awe the city, one was led against the Volsci, and the other against the Æqui. The Roman soldiers had now adopted a method of punishing their generals, by suffering themselves to be vanquished in the field; and on this occasion they abandoned their camp on the approach of the enemy. The generals were blamed at Rome for the treachery of their men; among the rest, old Siccinius Dentatus spoke his sentiments with his usual openness, on account of which, he was marked by Appius for vengeance. He was appointed legate, and put at the head of supplies sent from Rome to reinforce the army. The generals, on his arrival, appointed him at the head of a hundred men to examine a more commodious place for encampment. The soldiers were assassins appointed to murder him. Dentatus, on being attacked, determined to sell his life as dear as possible. He set his back against a rock, and killed no less than fifteen of the assailants, and wounded thirty. But some, by throwing javelins upon him at a distance, and others by pouring down stones upon him from above, at length despatched him.

A transaction still more atrocious than the former inspired the citizens with resolution to break all measures of obedience, so as at last to restore freedom. Appius one day saw a maiden of exquisite beauty, aged about fifteen. Her charms caught his attention and fired his heart. Her name was Virginia; she was the daughter of Virginius, a centurion, then with the army in the field. To obtain the object of his passion, Appius fixed upon one Claudius, who had long been the minister of his pleasures, to assert that the beautiful maid was his slave. Claudius, acting according to his instructions, seized her, and led the weeping virgin to the tribunal of Appius, who adjudged her to be delivered into the custody and the care of Claudius. But this sentence was received with loud clamours, particularly by the women; and things now threatened an open insurrection.

An account of the transaction was sent to Virginius, who, getting permission to leave the camp, hastened to Rome. The day following was fixed for the trial. Claudius, the accuser, began by making the demand; Virginius replied, proving Virginia to be his daughter. The people, satisfied of the cruelty of his case, raised an outcry; but Appius confirmed the opinion of Claudius, and adjudged Virginia to him; adding, "Go, therefore, lictors, disperse the multitude, and make room for the master to repossess himself of his slave." Virginius, seeing

What was their power?—What happened in the expedition against the Volsci and Æqui?—What was the fate of Dentatus?—What circumstance raised the indignation of the people against Appius?—How did Virginius act on this occasion?

that all was over, with the most poignant anguish, took his almost expiring daughter in his arms and tenderly embraced her. "My dearest lost child," said he, "thus alone is it in my power to preserve thy honour and thy freedom." So saying, he plunged a weapon into her breast. Then drawing it out reeking with blood, he called upon the city to strike for freedom. On his return to the army, who were already disposed to revolt by the murder of Dentatus and other acts of tyranny, they shouted their approbation and decamped, leaving their generals behind. They took their station on mount Aventine, whither they had retired about forty years before.

Appius, in the mean time, did all he could to quell the disturbances in the city, by urging the punishment of deserters; but the Senate, far from giving him the relief he sought, dispatched messengers to the incensed army, offering to restore their former mode of government. To this proposal all the people joyfully acquiesced; and the army returned to the city, if not with the ensigns, at least with the pleasure of a triumphant entry. Appius died by his own hands in prison, the other decemvirs went into exile; and Claudius, the pretended master of Virginia, was ignominiously banished.

(U. C. 309.) The wars with the Æqui and the Volsci still continued, and they at last advanced so far as to make their incursions to the very walls of Rome. The tribunes of the people now grew more turbulent; they proposed two laws—one to permit plebeians to intermarry with the patricians, and the other to permit them to be admitted to the consulship also. The senators received these proposals with indignation; but at last, finding their resistance only increased the commotions of the state, they consented to pass that concerning marriages. With respect to the consulship, after many debates, Claudius proposed an expedient; this was to create six or eight governors in the room of consuls, of which one half, at least, should be patricians. This project was eagerly embraced by the people. These new magistrates were called *Military Tribunes*. They had the power and ensigns of consuls. The first that were chosen, continued in office only about three months; the augurs having found something amiss in the ceremonies of their election.

The military tribunes being deposed, the consuls once more came into office; and, to lighten the weight of business, a new office was created,—namely, that of *Censors*, who were to be chosen every fifth year. Their business was to take an estimate of the number and estates of the people, to distribute them into proper classes, and to inspect the lives and manners of their fellow-citizens, &c. The first censors were Papirius and Sempronius—both patricians; and from that order censors continued to be elected for nearly a hundred years. This new creation served to restore peace for some time; but a famine pressing hard upon the poor, the usual complaints against the rich were renewed.

What effect did it have on the army?—Who entered the city in triumph?—What was the fate of Appius?—Why were the military tribunes created?—What was their office?—What new officer was created after the military tribunes were deposed?—What was his office?

Spurius Mælius, a rich knight, who had bought up all the corn of Tuscany, inflamed with a desire of becoming powerful, distributed corn in great quantities among the poor each day. When he had gained a sufficient number of partisans, he procured large quantities of arms, and formed a conspiracy. Minutius soon discovered the plot to the Senate, who resolved to create a dictator, who should have the power of quelling the conspiracy without appealing to the people. Cincinnatus, who was now eighty years old, was chosen once more to rescue his country from impending danger. He began by summoning Mælius to appear, who refused to obey. He next sent Ahala, master of the horse, to compel his attendance; and, on his still refusing, Ahala killed him on the spot. The tribunes of the people were much enraged at the death of Mælius, and insisted upon restoring the military tribunes, and the Senate were obliged to comply. The next year, however, consuls were chosen.

CHAPTER 8.

VEIAN WAR—INVASION OF THE GAULS.

THE Veians had long been the rivals of Rome, and it seemed now determined that the city of Veii, whatever it might cost, should fall; and the Romans sat down regularly before it. The siege lasted ten years. Various were the successes, and many were the commanders that directed the siege. Furius Camillus was now created dictator, and to him was intrusted the management of the long-protracted war. Camillus had, without stratagem or intrigue, raised himself to the first eminence in the state. He had been made, some time before, one of the censors: he was afterwards a military tribune. His courage and abilities in the above offices, made him to be thought most worthy to serve his country on the present occasion. Upon his appointment numbers flocked to his standard. Conscious that the city could not be taken by storm, he opened a passage under ground, which led into the midst of the citadel. Thus, like a second Troy, was the city of the Veii taken, after a ten years' siege; and with its spoils enriched the conquerors. Camillus triumphed after the manner of the kings of Rome.

Camillus's good fortune attended him in another expedition against the Falisci, in which a schoolmaster found means to decoy his scholars into the Roman camp, offering to put them into the hands of Camillus, as the surest means of inducing the citizens to surrender. The general, struck with the treachery of the wretch, ordered him to be stript, his hands to be tied behind him, and to be whipped into the town by his own scholars. For this generous behaviour in Camillus, the magistrates submitted to the Senate, leaving to the general the conditions of the surrender.

What is related of Spurius Mælius? — How long was the war with the Veians protracted? — Who took their city and marched in triumph to Rome? — Against whom did Camillus go with success? — What generous act is recorded of him?

The popularity of Camillus proved however but of short duration. His demand of a tenth of the spoils to be consecrated to Apollo (according to a vow he had made in the hour of danger), the extraordinary display of pomp in which he entered the capital on the day of triumph, and the opposition he made to some popular measures, concurred to render him an object of jealousy. His enemies charged him with embezzling the property of the state. Indignant at such groundless accusation, he retired from Rome before the day of trial, first embracing his wife and children. On leaving the city, he turned his face to the capitol, and entreated the gods that his country might be one day sensible of their injustice and ingratitude. So saying he took refuge at Ardea, a town at a little distance from Rome.

The tribunes had soon reason to repent their injustice, and to wish for his assistance. The Gauls, about two centuries before, had made an irruption from beyond the Alps, and settled in the northern parts of Italy. They had been invited over by the deliciousness of the wines, and the mildness of the climate. A body of these was now besieging Clusium, and the inhabitants entreated the assistance of the Romans. Accordingly three young senators were chosen of the family of the Fabii. Brennus, the king of the Gauls, received them with a degree of complaisance suited to his condition, but observed that the rights of valiant men lay in their swords. The three ardent youths became the partisans of the Clusians, incited them to arms, and even headed their troops in an assault. This violation of honour induced Brennus to turn his arms against Rome, who had sanctioned the treachery of their ambassadors.

He marched with his numerous army through the lesser Italian States, till he arrived at Alba, not far from the capital, where he completely routed the Roman army. Rome now prepared for every extremity; most of the inhabitants fled to the neighbouring towns; some were resolved to await the conqueror's fury; and the gates were thrown open to receive him. But the senators and priests resolved to devote their lives to atone for the crimes of the people; and, habited in their robes of ceremony, placed themselves in the forum. Brennus was surprised to find the city gates open to receive him, and feared a stratagem; after entering the city, he approached the forum, and beheld there the ancient senators sitting in profound silence: their appearance awed the barbarous enemy into reverence. They mistook them for the tutelary deities of the place. But one more forward than the rest stroked the beard of the Papyrius, who lifted up his ivory spear and struck the savage to the ground. This proved to be the signal for general slaughter, and the whole shared the like fate. The fierce invaders pursued their slaughter for three days successively, sparing neither sex nor age, and then set fire to the city.

All the hopes of Rome were placed in the Capitol; Brennus first summoned it with threats, and then carried on the siege with vigour.

What afterwards befel Camillus?—Who invaded the Roman territory?—What happened to the city, the senators, and priests?—With what success did Brennus storm the Capitol?

But he was soon convinced of the futility of his expectations. He next chose a body of men, to ascend the rock by which the Capitol might be surprised. The men had even got upon the wall; the Roman sentinel was asleep, their dogs gave no signal, and all seemed an easy victory, when the gabbling of some sacred geese saved the Capitol. The garrison became awakened, and each snatching a weapon, opposed the assailants, and the walls were cleared of the enemy with a most incredible celerity.

From this time, the hopes of the barbarians began to decline, and Brennus wished for an opportunity of raising the siege with credit; and at length the commanders on both sides came to an agreement that the Gauls should immediately quit the city and territories, upon being paid a thousand pounds' weight of gold. When the gold was brought to be weighed, the Gauls attempted fraudulently to kick the beam; the Romans complaining of this, Brennus insultingly cast his sword and belt into the scale, crying out that the only portion of the vanquished was to suffer. While they were debating upon the payment, it was told them that Camillus, their old general, was at the head of a large army, hastening to their relief, and entering the gates of Rome; and when he arrived soon after at the place of controversy, he demanded the cause of the contest, of which being informed, he ordered the gold to be carried back to the Capitol, saying that his sword alone should purchase peace. Upon this a battle ensued; and the Gauls were routed with such terrible slaughter, that the Roman territories were soon cleared of their formidable invaders. The city being one continued heap of ruins, except the Capitol, and many of its former inhabitants having fled for refuge to Veii, the tribunes of the people asked for the removal of the poor remains of Rome to Veii. But, by the remonstrances of Camillus, the people went contentedly to work, and Rome soon began to rise from its ashes.

The people were not ungrateful to Manlius for his bravery in defending the Capitol. They built him a house near the place where his valour was so conspicuous, and appointed him a public fund for his support. But his ambition aspired at the sovereignty of Rome. With this view he laboured to ingratiate himself with the populace, paid their debts, and railed at the patricians, whom he called their oppressors. After the people had been filled with sedition and clamour on his account, Manlius was brought to answer for his life. The place in which he was tried was near the Capitol, where, when he was accused of sedition and aspiring at sovereignty, he only turned his eyes, and pointing thither, put them in mind of what he had there done for his country. At length he was condemned to be thrown headlong from the Tarpeian rock; and the place which had been the theatre of his glory became that of his punishment and infamy. Thus the Romans went gradually forward with a mixture of turbulence and superstition within their walls, and with successful enterprises without.

Having triumphed over the Sabines, the Etrurians, the Latins, the

Who routed the enemy and delivered the city? — What was the fate of Camillus?

Hernici, the Æqui, and the Volsci, the Romans now began to look for greater conquests. They accordingly turned their arms against the Samnites, a people descended from the Sabines. Valerius Corvus and Cornelius were the two consuls, to whose care it first fell to manage this dreadful contention between the rivals. Valerius was one of the greatest commanders of his time; and while his colleague led an army to Samnium, the enemy's capital, he marched to relieve Capua, the capital of the Campanians. Though the Samnites were the bravest men they had ever encountered, the Romans were eventually crowned with success. Some time after this, a mutiny arose among the soldiers stationed at Capua, who marched with Quintius at their head till they came within eight miles of the city. The Senate created Valerius dictator, and sent him forth with an army to oppose them; who, by his moderation and prudence, repaired this defection, which threatened danger to Rome.

CHAPTER 9.

WAR WITH THE LATINS AND SAMNITES—PYRRHUS.

A WAR between the Romans and the Latins followed soon after. As their habits, arms, and language were the same, the most exact discipline was necessary to prevent confusion in the engagement. Orders, therefore, were issued, that no soldier should leave his ranks, upon pain of death. With these injunctions both armies were drawn out and ready, when Merius, the general of the enemy's cavalry, pushing forward from his ranks, challenged any knight in the Roman army to single combat. A general pause ensued, no soldier daring to disobey the orders, till Titus Manlius, son of the consul Manlius, boldly sallied forth against his adversary, and the two champions engaged: Manlius succeeded in killing his antagonist, and returned in triumph to his father's tent. When he was brought before the consul, his father ordered him to be bound to suffer for disobeying his orders. At this unnatural mandate, the whole army was struck with horror; but when they saw their young champion's head struck off, and his blood streaming upon the ground, they could no longer contain their execrations and groans.

In the mean time the battle was commenced with mutual fury; and as the two armies had often fought under the same leader, they combated with all the animosity of a civil war. The augurs had foretold that whatever part of the Roman army should be distressed, the commander of that part should devote himself for his country, and die as a sacrifice to the immortal gods. Manlius commanded the right wing, and Decius the left; after a time the left wing began to give ground, and Decius resolved to devote himself for his country. After being clothed in a long robe and covering his head, he mounted his horse and

Repeat the triumphs of the Romans.—Who quelled an insurrection in the army? — Who disobeyed the consul's orders in the war with the Latins? — What was his punishment? — What event insured the defeat of the Latins?

drove furiously into the midst of the enemy, till he fell covered with wounds. The Roman army considered this as an assurance of success; nor was the superstition of the Latins less influenced. The Romans pressed them on every side. A total rout ensued, and scarcely a fourth part of the enemy escaped the defeat.

(U. C. 431.) About this time the Roman army sustained a signal disgrace from the Samnites; who, by a stratagem, led them into a defile, and surrounded them. The Romans were first obliged to pass under the yoke, after having been stripped of all their under garments. They were then marched into Capua disarmed, half naked, and burning with a desire of retrieving their lost honour. But this calamity was transitory; the state had suffered a diminution of its glory, but not of its power.

Under the conduct of Papirius Cursor, repeated triumphs were gained. The Samnites, being driven to extreme distress, had recourse to Pyrrhus, king of Epirus, in Greece, who arrived at Tarentum with a large army and twenty elephants. Lavinius was sent with a numerous force to interrupt his progress. Pyrrhus previously sent an ambassador, proposing to mediate between the Romans and the Tarentines. Lavinius replied that he neither esteemed him as a mediator, nor feared him as an enemy.

In consequence of this, both armies approaching, pitched their tents in sight of each other, upon the opposite banks of the river Liris; nor is it to this day determined, whether the Greek phalanx or the Roman legion were preferable. The combat was long in suspense; but when the success seemed doubtful, Pyrrhus sent in his elephants and turned the scale of victory; for the Romans had never before encountered creatures of such magnitude. A dreadful slaughter of the Romans ensued. Night put an end to the combat; and Pyrrhus, who had been wounded, was heard to exclaim *that another such a victory would ruin his whole army.*

The next day, viewing the field of battle, he regarded with admiration the bodies of the Romans who were slain having all their wounds in front, and their countenances marked with a noble resolution; he was heard to exclaim, "Had I the Romans for soldiers, with what ease could a conquer the world!" After this victory, Pyrrhus was still willing to negotiate a peace, and sent his friend Cineas, the orator; but, with all his art, he found the Romans, with a haughtiness little expected, insisting that Pyrrhus should evacuate Italy, previous to a commencement of a treaty of peace.

Cineas returned to his master, extolling the virtues and grandeur of the Romans. The Senate, he said, appeared an assembly of demigods, and the city a temple for their reception. Notwithstanding the failure of this embassy, Pyrrhus attempted to renew the negotiation, when Fabricius arrived at his camp, relative to an exchange of prison-

What disgrace did the Roman army sustain?—To whom did the Samnites apply for help?—What reply did Lavinius make to the ambassador of Pyrrhus?—For whom did victory decide in the engagement?—Whom did Pyrrhus send to treat with the Romans?—With what success?

ers. Pyrrhus received him with kindness, and offered him rich presents, which the Roman refused. The king then tried the equality of his temper, by the sudden appearance of an elephant from behind the tapestry. Fabricius looked unmoved upon the danger, his fidelity was impregnable; Pyrrhus, pleased to find so much virtue in one he had considered as a barbarian, released the Roman prisoners to Fabricius.

(U. C. 474.) By this time the Roman army was recovered from its late defeat, and Sulpitius and Decius, the consuls for the following year, were placed at its head. Both armies met near the city of Asculum, and though the numbers were nearly equal, the Grecian discipline, aided by the elephants, prevailed. The next season brought fresh succours from Rome. While the two armies were approaching, a letter was brought to Fabricius, from the king's physician, importing that for a proper reward he would take off the king by poison. Fabricius felt the indignity of the base proposal, and despatched letters to Pyrrhus by an Epirot prisoner informing him of the treachery. So deeply was the king impressed with the generosity of this act, that he is said to have exclaimed, "Admirable Fabricius, it would be as easy to turn the sun from his course as thee from the path of honour." Not to be outdone in magnanimity, he sent to Rome all his prisoners without ransom, and again desired to negotiate a peace; but the Romans still refused upon any other conditions than had been offered before.

After an interval of two years, Pyrrhus, having increased his army by new levies, attempted to surprise the enemy by night; but his men lost their way, and they fell in with the Roman camp. A general engagement ensuing, Pyrrhus, finding the balance of the victory turning against him, had recourse to his elephants. But the Romans threw lights, made of balls composed of flax and rosin, against them, which drove them back with terror and confusion upon their own army. Pyrrhus not only lost twenty-three thousand of his best soldiers, but his camp was also taken. This served as a new lesson to the Romans, and they learned to model and intrench their camps after the Grecian example. This signal victory was obtained by Curius Dentatus, and it obliged their renowned leader to return with precipitation, leaving only a garrison for the defence of Tarentum.

Thus ended the war with Pyrrhus, after six years' continuance. The Tarentines, who were the promoters of the war, being oppressed both by the garrison and by the Romans who attacked them, applied to the Carthaginians who blocked up their port, and thus this people were now contended for by three different armies. At length the Romans brought over the garrison to their interest, and became masters of the city, and thus was reduced the whole of the Italian peninsula.

What happened to Fabricius in Pyrrhus's camp?—On what occasion was the magnanimity of Fabricius conspicuous?—What signal victory had the Romans, and by whom obtained?—Whom did it compel to retreat?—How long had the war with Pyrrhus continued?—Who gained possession of Tarentum?

CHAPTER 10.

FIRST PUNIC WAR, B. C. 264.

BEING free from all rival pretensions at home, the Romans began to pant after foreign conquests. The Carthaginians at that time possessed the greatest part of Sicily, and, like the Romans, only wanted an opportunity of embroiling the natives, in order to become masters of the whole island; which opportunity at length offered. Hiero, king of Syracuse, entreated aid from Carthage against the Mamertines; and the latter, to save themselves from ruin, sought the protection of Rome. The Romans, despising such an alliance, instead of professing to assist them, boldly declared war against Carthage; alleging as a reason, the assistance which that state had lately sent to the southern parts of Italy against the Romans. Thus commenced the first Punic war.

The Romans had no fleet, or at least what deserved that title, which seemed to be an insurmountable obstacle to their ambition; while the Carthaginians had the entire command at sea, and kept all the maritime towns under obedience. But a Carthaginian vessel, accidentally driven on shore in a storm, served the Romans as a model, who applied themselves diligently to maritime affairs, and built a considerable fleet with great expedition. The consul Duillius first ventured to sea with his newly-constructed armament, and he gained a naval victory over the Carthaginians. In this engagement the Carthaginians lost fifty of their ships, and what they valued more, the undisturbed sovereignty of the sea.

But the conquest of Sicily was to be obtained only by humbling the power of Carthage at home, and for that reason Regulus and Manlius were sent with a fleet of three hundred sail to Africa to make the invasion. Regulus was reckoned the most consummate warrior that Rome could then produce, and a professed example of frugal severity. His patriotism was even greater than his temperance; for all the private passions seemed extinguished in him, or swallowed up by one great ruling affection, the love of his country.

The two generals set sail with their fleet, which was the greatest that had then left an Italian port, carrying a hundred and forty thousand men.

They were met by the Carthaginians, with a fleet equally powerful, and men more used to naval affairs. An engagement ensued, in which the Romans were victorious; the enemy's fleet was dispersed, and fifty-four of their vessels were taken. (B. C. 245.) The consequence of this victory was an immediate descent upon the coast of Africa, and the capture of the city Clupea, together with twenty thousand men, who were made prisoners of war. The Senate, being informed of these

What occasioned the first Punic war?—What obstacles had the Romans to their ambition?—How did they surmount it?—Who gained a naval victory?—What generals were sent to invade Africa?—What were the earliest results of the expedition?

great successes, commanded Manlius back to Italy, to superintend the Sicilian war, and directed that Regulus should continue in Africa, to prosecute his victories there.

In another battle the Carthaginians were again defeated, and some of their best troops cut off. More than eighty of their towns had submitted to the Romans. In this distress, the Carthaginians obtained from Lacedæmon a general named Xantippus, a man of great experience. Under his command an engagement took place, in which, after an obstinate resistance, the Romans were defeated with dreadful slaughter, and Regulus himself was taken prisoner. Several other distresses of the Romans followed soon after this. They lost their fleet in a storm; and Agrigentum, their principal town in Sicily, was taken by Carthalo, the Carthaginian general. Another fleet, which they undertook to build, shared the fate of the former.

The Carthaginians, however, suffered losses in Sicily, which more than counterbalanced their triumphs in Africa, and they were desirous of a new treaty for peace. Regulus, after having been kept prisoner for four years, was sent with their ambassador to Rome, promising to return in case of being unsuccessful—and he was given to understand that his life depended on his success. He was received with the acclamations of his friends; but he refused to enter the gates. The Senate being assembled, Regulus opened his commission, and the Carthaginian ambassadors seconded his proposals. The Senate were inclined for peace; but Regulus dissuaded them from it, and obstinately persisted in keeping his promise to return; and, though apprised of the tortures that awaited him, without bidding his friends or family farewell, he departed with the ambassadors. On his arrival at Carthage, his eyelids were cut off and he was remanded to prison: whence, in a few days, he was taken out and exposed to the burning sun. After this he was put into a barrel stuck with spikes, in which he was kept till he died.

Both sides renewed the war with greater animosity. And at length the perseverance of the Romans was crowned with success, and the Carthaginians were obliged to sue for peace; which Rome thought proper to grant. Among other things it was stipulated that the Carthaginians should pay down a thousand talents to defray the expenses of the war, and two thousand two hundred more within ten years; that they should quit Sicily and all the islands they possessed near it; that they should never make war against the allies of Rome, &c. Thus ended the first Punic war, which had lasted twenty-four years. (B. C. 241.)

The war between Carthage and Rome being ended, a profound peace ensued, and for six years after the temple of Janus was shut up for the second time since the building of the city. Being thus in friendship with all nations, the Romans cultivated the arts of peace with diligence. While they were thus engaged, war broke out between them and the

What disasters did the Roman army meet with?—Who was sent to negotiate with the Romans?—What was the result?—What was the end of Regulus?—How did this war terminate?—What date?—How did the Romans employ the peace?

Illyrians. The Romans were victorious, and the Illyrians were forced to conclude a peace upon advantageous terms for them.

The Gauls next incurred the displeasure of Rome. These barbarians thinking a time of peace, when the troops were disbanded, the proper season for new irruptions, invited fresh forces from beyond the Alps, and entering Etruria wasted all with fire and sword, till they came within three days' journey of Rome. By the superior skill of the Roman generals, the Gauls were surrounded, and a miserable slaughter ensued, in which forty thousand were slain, and ten thousand taken prisoners. Another victory soon after gained by Marcellus over the Gauls, and in which he killed their king, Viridomarus, compelled them to sue for peace, the conditions of which greatly enlarged the empire.

CHAPTER 11.

THE SECOND PUNIC WAR.

THE Carthaginians, having made peace solely because they were unable to continue the war, took the earliest opportunity of breaking the treaty. They besieged Saguntum, a city of Spain, then in alliance with the Romans. Consequently ambassadors were sent from Rome to Carthage, complaining of this infraction of their treaty; and requiring that Hannibal, the Carthaginian general, who had advised this measure, should be delivered up to them. This being refused, both sides prepared for a second Punic war. The Carthaginians intrusted the management of it to Hannibal, who had been made the sworn foe of Rome almost from his infancy. On his first appearance in the field, he united in his person the most masterly method of commanding with the most perfect obedience to his superiors. Thus he was equally beloved by his generals, and by the troops he was appointed to command. He was of an invincible spirit; was equally patient of heat and cold, and was esteemed the most skilful commander of antiquity.

Having overrun all Spain, he resolved to carry the war into Italy. For this purpose, leaving Hanno with sufficient force to guard his conquests in Spain, he set out for Italy, with an army of fifty thousand foot, and nine thousand horse. After a march of ten days, attended with extreme dangers, he arrived at the foot of the Alps; and at the end of fifteen days more, spent in crossing the Alps, he found himself in the plains of Italy, with about half his army; the other half had died of the cold, or had been cut off by the natives. When the Romans heard that Hannibal was crossing the Alps, the Senate sent Scipio to oppose him; but the Romans were defeated on the banks of the Ticinus. Hannibal took the most prudent precautions to increase his army, giving orders always to spare the possessions of the Gauls; and this so pleased that simple people, that they flocked to his standard with alacrity.

Over whom did they gain a conquest?—What victory soon followed?—How did the Carthaginians break the treaty with the Romans?—To whom did the Carthaginians entrust the war?—What conquest had Hannibal already gained?

A second battle was fought upon the banks of the river Trebia. The Romans were totally routed, with a loss of twenty-six thousand, who were either slain by the enemy, or drowned in the river. The third defeat the Romans sustained, was at the lake of Thrasymene. Hannibal had disposed his troops on the hills that surround the lake, in a disposition every way favourable for the Carthaginians. Flaminius, the Roman general, led his men to attack him from the valley beneath. The fortune of the day was such as might be expected, from the conduct of the two generals. About fifteen thousand Romans, with Flaminius himself, fell in the valley, and six thousand more were obliged to yield themselves prisoners of war.

Upon the news of this defeat, after the general consternation was allayed, the Senate elected Fabius Maximus, as commander, with absolute authority. He was a man of great courage, with a happy mixture of caution, which enabled him to harass the Carthaginians without hazarding a battle. Indeed, he had at one time actually inclosed Hannibal in the Casiline defile at the mountainous passes on the borders of Campania, where it was impossible to winter; nor could he extricate his army without imminent danger. In this exigence he ordered a number of small fagots and lighted torches to be tied to the horns of two thousand oxen, which should be driven towards the enemy. These advancing up the mountains, seemed to fill the whole neighbouring forest with fire, which so terrified the sentinels, who were placed to guard the approaches of the mountains, that they fled in consternation. By this stratagem Hannibal escaped with his army. Fabius being obliged to resign his office, was succeeded in the command by Terentius Varro, a man sprung from the dregs of the people; and with him was joined Æmilius Paulus, of a disposition entirely opposite to his plebeian colleague.

The Romans again resolved to meet Hannibal. A battle was fought near the village of Cannæ, in which the Romans, through the temerity of Varro, lost 50,000 men, and so many knights, that it is said Hannibal sent three bushels of the gold rings worn by those of this order to Carthage. (B. C. 203.) The brave Æmilius also was slain in the engagement. By this victory Hannibal became complete master of the south of Italy, and some historians believe, that if he had advanced immediately after the victory, Rome itself would have fallen. A short time after, Varro arrived at the city, having left behind him the wretched remains of his army. As he had been the principal cause of the late calamity, it was natural to suppose that the Senate would severely reprimand the rashness of his conduct. But far otherwise! The Romans flocked out to meet him, and the Senate returned him thanks that he had not despaired of the safety of Rome. Fabius and Marcellus were appointed to lead the armies; and though Hannibal again offered them peace, they refused it, except upon condition that he should quit Italy.

What victories did he gain over the Romans? — With what success did Fabius Maximus oppose Hannibal? — What stratagem did the Carthaginians use? — What was the result of the battle of Cannæ?

Hannibal, either finding it impossible to march directly to Rome, or willing to give his forces rest after his victory, led them to Capua.— This city had long been considered as the nurse of luxury, and the corrupter of all military virtue. Here a new scene of pleasure opened to his barbarian troops, who, from being hardy veterans, became debauched rioters. The senators of Carthage, envious of the glory that Hannibal had acquired, refused to send him the reinforcements necessary to secure his conquests. And now fortune seemed turned against him. His first loss was at the siege of Nola, where Marcellus, the Prætor, made a successful sally, and soon after he induced a large body of Numidian and Spanish cavalry to desert to the Romans.

For years after, Hannibal fought with various success; Marcellus, his opponent, sometimes gaining and sometimes losing the advantage, without coming to any decisive engagement. The Senate of Carthage sent his brother Asdrubal to his assistance, with a body of forces drawn out of Spain. But he was intercepted in his march by the consuls Livius and Nero, and both he and his whole army were cut off. Nero ordered Asdrubal's head to be thrown into his brother Hannibal's camp, who was impatiently waiting the arrival of these succours. The Carthaginian general now began to perceive the downfall of Carthage, and he observed with a sigh, that fortune seemed fatigued with granting her favours. Success now attended the Roman arms in other parts. Marcellus took the city of Syracuse and put the inhabitants to the sword.

Scipio Africanus, returning from the conquests of Spain, in which country he had been pro-consul, was made consul at the age of twenty-nine. He resolved to carry the war into Africa, and while the Carthaginians kept an army near Rome, to make them tremble for their own capital. Scipio was not long in Africa without employment; Hanno opposed him, but was defeated and slain. Syphax, the usurper of Numidia, led up a large army against him, and in an engagement lost 40,000 killed, and 6,000 taken prisoners. The Carthaginians, terrified at their repeated defeats, sent a deputation to Hannibal, with a positive command for him to return and oppose the Roman general, who at that time threatened Carthage with a siege.

Hannibal obeyed the orders of his infatuated country with the submission of the meanest soldier, and arrived in Africa to meet Scipio.— An engagement soon took place between the two armies, in which the Carthaginians were totally routed, having 20,000 killed, and as many taken prisoners. Hannibal, who had done all that a great and an undaunted general could perform, fled with a small body of horse to Adrimetum; fortune seeming to delight in confounding his ability, his valour and experience. This victory brought on a peace. By Hannibal's advice, the Carthaginians submitted to the conditions which the Romans dictated, not as rivals, but as sovereigns; and thus ended the second Punic war, seventeen years after it had begun. (B. C. 188.)

In what city did Hannibal rest his troops? — What disasters followed? — What happened to Hannibal's brother? — What city did the Romans take? — Who commanded the Romans in Africa, and threatened Carthage with a siege? — How did this war terminate? — How long had it lasted?

CHAPTER 12.

WAR WITH PHILIP, KING OF MACEDON.

WHILE the Romans were engaged with Hannibal, they carried on also a vigorous war against Philip, king of Macedonia, who, after several defeats and considerable losses, was obliged to beg a peace, upon condition of paying a thousand talents. Antiochus, king of Syria, was next brought to submit to the Roman arms; after embassies on the one side and the other, war was declared against him, five years after the conclusion of the Macedonian war. In a battle near Magnesia, in Lesser Asia, Scipio gave him a complete overthrow; and being reduced to the last extremity, he was glad to procure peace from the Romans upon their own terms, which were to pay 15,000 talents, to quit his possessions in Europe, and in Asia on the hither side of Mount Taurus,—to give twenty hostages as pledges of his fidelity, and to deliver up Hannibal, the inveterate enemy of Rome, who had taken refuge at his court.

Hannibal, whose destruction was one of the articles of this extorted treaty, being sure of finding no safety or protection with Antiochus, departed by stealth, and took refuge at the court of Prusias, king of Bithynia. The Romans, with a vindictive spirit utterly unworthy of them, sent Æmilius, one of their most celebrated generals, to demand him of this king, who, fearing the resentment of Rome, and willing to conciliate their friendship by this breach of hospitality, placed a guard over Hannibal with an intent to deliver him up. The poor old general, thus implacably persecuted from one country to another, finding every method of safety cut off, destroyed himself by poison, which he carried about with him secreted in the hollow of a ring.

A second Macedonian war was soon after proclaimed against Perseus, the son of Philip, (B. C. 170,) who had been obliged to beg peace of the Romans. During the course of this war, which continued about three years, opportunities were offered him of cutting off the Roman army; but being ignorant how to take advantage of their rashness, he spent the time in empty overtures for peace. At length Æmilius gave him a decisive overthrow. He fled into Crete, but he was obliged to surrender himself, and to grace the splendid triumph of the Roman general.

About this time, Masinissa, the Numidian, made some incursions into a territory claimed by the Carthaginians, who attempted to repel the invasion. This brought on a war between them and that monarch; while the Romans, who pretended to consider this conduct of theirs as an infraction of the treaty, sent Cato the Censor, with some other deputies, to make a complaint. Through the influence of these ambassadors, war was declared between Rome and Carthage; and the consuls set out with a thorough resolution utterly to demolish Carthage.

How did the war with Philip end?—What was the deplorable end of Hannibal?—Relate the war with Perseus.—What caused another rupture with Carthage?

The wretched Carthaginians attempted to soften the victors by submission; but they received orders to leave the city, which was to be levelled to the ground. They implored with tears and lamentations for a respite from such a hard sentence; but finding the consuls inexorable, they prepared to suffer the utmost extremities, and to fight to the last for their seat of empire. Asdrubal, who had been lately condemned for opposing the Romans, was now taken from prison to head their army; and such preparations were made, that when the consuls came before the city, they met with such resistance as quite dispirited their forces. Several engagements were fought before the walls with disadvantage to the assailants; but at length Himilco Pharnes, the master of the Carthaginian horse, deserted to the Romans, and the unhappy townsmen saw the enemy approach; the walls which led to the haven were soon demolished, and the forum itself was taken, and the most dreadful carnage ensued. The citadel soon after surrendered at discretion.

All was now subdued but the temple, which was defended by deserters from the Roman army, and those who had been most forward to undertake the war. These expecting no mercy, set fire to the building, and voluntarily perished in the flames. (B. C. 146.) This was the end of one of the most renowned cities in the world, after it had rivalled Rome above one hundred years. This conquest of Carthage was soon followed by that of Corinth, one of the noblest cities of Greece, which city was taken and burned by the consul Mummius. Scipio also laid siege to Numantia, the strongest city of Spain, and the wretched inhabitants, to avoid falling into the hands of the enemy, set fire to the city, and perished in the flames.*

(B. C. 132.) The Romans being now left without a rival, the triumphs and spoils of Asia introduced a taste of splendid expense, and this produced avarice and inverted ambition. The two Gracchi were the first who saw this strange corruption among the great, and resolved to repress it by renewing the Licinian law, which had enacted, that no person in the state should rent more than 500 acres of the public land. The above law, though at first carried on with proper moderation, greatly disgusted the rich, who endeavoured to persuade the people that the proposer aimed only at disturbing the government and throwing all things into confusion. But Tiberius Gracchus, the elder of the two, who was a man of the greatest eloquence of his time, easily removed these impressions from the minds of the people; and at length the law was passed.

On the death of Attalus, king of Pergamus, who had made the Romans his heirs, Gracchus proposed, that the money so left should be divided among the poor. This caused still greater disturbances than before. The Senate assembled upon the occasion. While Gracchus

* See engraving at the beginning of the History of Rome.

How did the Carthaginians act on the occasion?—Who defended the temple?—What other cities were taken?—What effect had this prosperous peace on the Romans?—Who renewed the Licinian law?—What was the end of Tiberius Gracchus?

was debating before the people in the Capitol, he found his speech entirely interrupted by the clamour raised by the clients of the great on one side, and by that of the favourers of the law on the other. He raised his hand to his head, to intimate that his life was in danger, and in endeavouring to escape he was killed by Saturnius, one of his colleagues in the tribuneship. (B. C. 130.) The persons of the tribunes were held sacred, and therefore the murderer was obliged to quit Rome to avoid the reproaches and vengeance of the people. The stings of conscience soon broke down his health, and he died in all the horrors of despair.

Soon after the murder of Tiberius Gracchus, the Romans were alarmed by a formidable insurrection of the slaves in Sicily, who seized the city of Enna, and chose Eunus, one of their number, for their king. For six years the new monarch maintained a fierce and desperate war against superior forces, but at length he was taken and cruelly put to death. Caius Gracchus was but twenty-one at the death of his brother Tiberius. For some time he lived in retirement, unseen and forgotten, employing his solitude in the study of eloquence. When he thought himself qualified to serve his country, he obtained the quæstorship to the army in Sardinia, and soon after the tribuneship; he cited before the people, Popilius, his brother's most inveterate enemy, who, rather than stand the event of the trial, chose to go into banishment. He next procured an edict, granting the freedom of the city to the inhabitants of Latium, and soon after to all the people on the hither side of the Alps. He then proceeded to an inspection into the late corruptions of the Senate; and the whole of that body being convicted of bribery, extortion, and the sale of offices, a law was made, transferring the power of judging corrupt magistrates from the Senate to the knights.

Gracchus, being grown by these means, not only powerful, but popular, was the object at which the Senate aimed all their resentment; for standing a third time for the tribuneship, he was rejected. And soon after one of his lictors, at a controversy, calling some of the opposite party "seditious citizens," was instantly murdered. Gracchus, who saw the consequences that were likely to ensue, reprimanded his party for their rashness, and led his followers to Mount Aventine; but being deserted by many of his friends, and hotly pursued by his enemies, and seeing no way of escape, he prevailed upon an attendant to despatch him. The pursuers coming up, cut off his head and placed it for a while, as a trophy, on a spear.

Thus died Caius Gracchus. He is usually impeached by historians as guilty of sedition; but from what we see of his character, the disturbance of public tranquillity was rather owing to his opposers, and to the injustice of the Senate, than to him. Indeed this body, once so venerable, was now to be distinguished from the rest of the people only by their superior luxury; and ruled the commonwealth by an authority

What happened in Sicily to alarm the Romans?—In what manner did Caius Gracchus gain popularity?—Mention the disastrous end of Caius Gracchus.—How do historians speak of Gracchus?

gained from riches and mercenary dependencies. In short, the empire at this period came under the government of a hateful aristocracy, and nothing can be more dreadful to a thinking mind, than the government of Rome from this period till it found refuge under the protection of Augustus.

CHAPTER 13.

JUGURTHIAN WAR—MARIUS—SYLLA.

(B.C. 119.) WHILE the Romans were in this state of deplorable corruption at home, they were successful in their transactions with foreign powers. Among other victories, Jugurtha, king of Numidia, had been entirely overthrown. He was the illegitimate grandson of Masinissa, who sided against Hannibal with Rome. He was educated with the two young princes, who were left to inherit the kingdom, and being superior in abilities to both, and greatly in favour with the people, he murdered Hiempsal, the elder son, and made the same attempt on Adherbal, the younger, who escaped and fled to the Romans for succour. Jugurtha, sensible how much avarice and injustice had crept into the Senate, sent his ambassadors to Rome with large presents, which so successfully prevailed, that the Senate decreed him half the kingdom, thus acquired by murder and usurpation. But Jugurtha resolved to possess himself of the whole, and he succeeded in murdering Adherbal.

The Roman people who had still some generosity remaining, unanimously complained of his treachery, and procured a decree that Jugurtha should be summoned in person before them to give an account of all such as had accepted bribes. Jugurtha made no great difficulty in throwing himself upon the clemency of Rome, but not giving the people satisfaction, he had orders to depart from the city, and Albanus the consul was sent with an army to follow him; who giving up the direction of it to Aulus, his brother, the Romans were compelled to hazard a battle, and the whole army, to avoid being cut to pieces, was obliged to pass under the yoke.

In this condition Metellus, the succeeding consul, found affairs upon his arrival in Numidia; officers without confidence—an army without discipline—and an enemy ever watchful and intriguing. However, by his great attention to business, and by his integrity, which shuddered at corruption, Jugurtha, in the space of two years, was overthrown in several battles, forced out of his own dominions, and constrained to beg a peace. But Metellus was frustrated in his expectations of an easy and certain victory, by the intrigues of Caius Marius, his lieutenant, who came in to reap that harvest of glory which the other's industry had sown. Caius Marius was born in a village near Arpinum, of poor parents, and he was a man of extraordinary stature, incomparable strength, and undaunted bravery. When Metellus was obliged to solicit at Rome for a continuance of his command, Marius resolved to stand

What was the state of Rome at this time? — What is told of Jugurtha, king of Numidia? — What disgrace did the Roman army sustain? — What advantages did Metellus gain? — Who next obtained the consulship?

for it himself, and contrary to the expectation and interest of the nobles, he obtained it.

Marius quickly made himself master of the cities which Jugurtha had still remaining in Numidia. This unfortunate prince then had recourse for assistance to Bocchus, king of Mauritania. But after several signal defeats, in one of which not less than ninety thousand of the Moorish army were slain, Bocchus, not thinking it expedient to hazard his own crown to protect that of his ally, sent ambassadors to Rome imploring protection. The senate granted the suppliant, not their friendship, but their pardon. However, he was given to understand, some time after, that the delivering up of Jugurtha to the Romans would in some measure conciliate their favour and soften their resentment. Accordingly, by his treachery, Jugurtha was made prisoner, and carried by Marius to Rome, loaded with chains. He did not long survive his overthrow, being condemned by the Senate to be starved to death in prison.

By this and two succeeding victories over the Gauls, who had invaded Italy, Marius, having rendered himself very formidable to distant nations in war, became soon after much more dangerous to his fellow citizens in peace; the strength which he had given the popular party every day grew more conspicuous. The Italians being frustrated in their aims of gaining the freedom of Rome by the intrigues of the senate, resolved upon gaining it by force. (B. C. 90.) This gave rise to the Social War, which having raged with doubtful success for two years, the Senate began to reflect that, whether conquered or conquerors, the power of the Romans was in danger of being destroyed. But by giving the right of citizenship to such of the Italian states as had not revolted, and soon after offering it to those who would lay down their arms, peace was restored. But the states not being empowered to vote till all the other tribes had given their suffrages, had but little weight in the constitution.

The Roman arms were next turned against Mithridates, the most powerful and warlike monarch of the East. Sylla was appointed to command the expedition, but Marius succeeded in getting the appointment reversed, and the command of the army appointed to oppose Mithridates was transferred from Sylla to Marius. The officers sent from Rome by Marius, to take command in his name, were slain; and the soldiers, with Sylla at their head, marched to the city, and entered it sword in hand, as into a place taken by storm. Marius and Sulpicius, at the head of a tumultuary body of partisans, attempted to oppose their entrance, but they were forced to flee with precipitation, and to leave Sylla master of the city, who began by new-modelling the laws, so as to favour his outrages.

Marius, at the age of seventy, was driven from Rome and declared a public enemy. After wandering some time in the most deplorable condition, he concealed himself in the marshes of Minturnæ, where he continued a whole night in a quagmire. At break of day, he made

Who implored the protection of Rome? — What misfortune befel Jugurtha? — What occasioned the Social War, and what put an end to it? — What did Sylla at the head of the army? — What befel Marius?

towards the sea side, in hopes of finding a ship to facilitate his escape ; but being discovered, he was conducted to a neighbouring town with a halter round his neck ; and without clothes, and covered with mud, was sent to prison.

The governor soon after sent a Cimbrian slave to despatch him ; but the barbarian no sooner entered the dungeon for this purpose than he stopped short, intimidated by the dreadful visage and awful voice of the fallen general. The slave threw down the sword, and rushing from the prison, cried out that he found it impossible to kill him. The governor, considering the fear of the slave as an omen in the unhappy exile's favour, once more gave him his liberty. After wandering about from place to place for some time, he was joined by his son ; and they were informed that Cinna, one of their party, who had remained at Rome, had put himself at the head of a large army.

It was not long before they joined their forces at the gates of Rome. Marius entered the city at the head of his guards, and massacred all who had been obnoxious to him, without remorse or pity, and then made himself consul with Cinna. After committing the most dreadful cruelties, he died soon after. These accounts being brought to Sylla, he concluded a peace with Mithridates, and returned home to take vengeance of his enemies at Rome. Cinna, by his ill-timed severity, produced a tumult and mutiny through his army ; and while endeavouring to appease it he was run through the body.

Scipio, the consul who commanded against Sylla, was soon after allured by proposals for coming to a treaty ; but a suspension of arms being agreed upon, Sylla's soldiers went into the opposite camp, displaying those riches which they had acquired in their expeditions, and offering to participate with their fellow-citizens, in case they changed their party ; consequently the whole army declared for Sylla. Thus both factions, exasperated to madness, and expecting no mercy on either part, gave vent to their fury in several engagements. The forces on the side of young Marius, who now succeeded his father in command, were more numerous, but those of Sylla better disciplined. Carbo, who commanded for Marius, soon after engaged Metellus ; but was defeated with the loss of ten thousand slain, and six thousand taken prisoners.

Sylla now entered Rome at the head of his army, and became undisputed master of the country. Happy had he supported in peace the glory which he had acquired in war, or had he ceased to live when he ceased to conquer. He ordered eight thousand men, who had escaped the general carnage, to be slain. The next day he proscribed forty senators, and sixteen hundred knights ; and two days after, forty senators more, with an infinite number of the richest citizens. He next took upon himself the dictatorship ; and after having held it nearly three years he resigned it. After this he retired into the country, where he was seized with a horrible distemper, and died a loathsome and mortifying object.

How did he regain his liberty ? — Mention the other particulars concerning him.
— What factions now appeared ? — How did Sylla behave after his triumph ?

CHAPTER 14.

CATILINE'S CONSPIRACY—CÆSAR CROSSES THE RUBICON.

(B. C. 73.) UPON the death of Sylla, the jealousies of Pompey and Crassus began to excite fresh dissensions. They were both conquerors, but Pompey was the most beloved general of the age. Each strove to be foremost in obtaining the favour of the people. Pompey gained the superiority, and Manilius, one of the tribunes of the people, procured a law that all the armies of the empire, with the government of all Asia, together with the war which was to be renewed against Mithridates, should be committed to Pompey. On his appointment, Pompey departed for Asia against Mithridates, and soon effected an easy conquest, adding a large extent of dominion to the Roman empire, and returned to Rome at the head of his conquering army.

But the victories of Pompey rather served to heighten the glory than to increase the power of Rome; for, even while he was pursuing his conquests abroad, the city was at the verge of ruin from a conspiracy at home, projected and carried on by one Sergius Catiline, a patrician by birth, who resolved to build his own power on the downfall of his country. He was possessed of courage equal to the most deperate attempts, and of eloquence to give a colour to his ambition; ruined in his fortunes, profligate in his manners, and vigilant in pursuing his aims, he was insatiable after wealth, only with a view of lavishing it on his guilty pleasures. Having assembled about thirty of his debauched associates, and informed them of his settled plan of operations, it was resolved that a general insurrection should be raised throughout Italy; that Rome should be fired in several places at once; and that Catiline should, in the general confusion, possess himself of the city, and massacre all the senators. But Cicero, by the intrigues of a woman named Fulvia, gained over Curius her lover, and one of the conspirators, to send him a punctual account of all their deliberations, and he made them known to the Senate. Upon considerable rewards for further discoveries being offered, Catiline left Rome by night, and Lentulus, Cethegus, Cassius, and several other conspirators, were soon after strangled in prison.

While his associates were put to death in the city, Catiline had raised an army of twelve thousand men; and being informed of the fate of his confederates, he endeavoured to escape over the Apennines into Gaul. But he was hemmed in on every side by an army superior to his own; and in a fierce and bloody battle, his whole army was destroyed. Pompey was now returned in triumph from conquering the East. Crassus was the richest man in Rome; and, next to Pompey, he possessed the greatest authority. They had long been disunited by an opposition of interests and of characters. Julius Cæsar had returned with great riches and glory from being prætor in Spain; and he resolved

What victory did Pompey achieve? — What conspiracy threatened the ruin of Rome? — What befel Catiline?

to convert their mutual jealousies to his own advantage. This celebrated man espoused the side of the people, and shortly after the death of Sylla, he procured those whom Sylla had banished to be recalled. He quickly obtained the confidence and protection of Pompey.

Crassus was disposed to become still more nearly his friend. At length, finding neither of them averse from a union of interests, Cæsar had art enough to persuade them to forget former animosities. A combination was thus formed, by which they agreed that nothing should be done in the commonwealth but what received their mutual approbation. This was called the First Triumvirate. (B. C. 60.) Cæsar offered himself for the consulship; and though the Senate were obliged to concur in choosing him, yet they gave him for a colleague Bibulus, who, after a slight attempt in favour of the Senate, remained inactive. Cæsar shared the foreign provinces of the empire with his confederates. Pompey chose Spain, Crassus Syria, and to Cæsar were left the provinces of Gaul for five years.

Cæsar fought many battles and subdued numerous nations in his expedition into Gaul and Britain, which continued eight years. He overcame the Helvetians, the Germans, the Belgæ, the Nervii, and the Celtic Gauls; after them, the Suevi, the Menapii, and all the nations from the Mediterranean to the British Sea. He next crossed over into Britain, (B. C. 54,) upon pretence that the natives had furnished his enemies with continual supplies. The Britons, being terrified at Cæsar's power, after they had been routed several times, sent to desire a peace, which Cæsar granted, and then returned to the continent. Pompey, who remained in Rome, steadily co-operated with Cæsar's ambition, and advanced his interests, while he vainly supposed he was forwarding his own, and by his means Cæsar was continued five years longer in Gaul. Nor was Pompey roused from his lethargy, till the fame of that great commander's valour, riches and humanity, made him suspect they would soon eclipse his own. The death of Julia, Pompey's wife, and the destruction of Crassus, tended greatly to hasten the separation.

Cæsar, who now became sensible of the jealousy of Pompey, solicited for the consulship, together with a prolongation of his government in Gaul. In this affair Pompey seemed to be quite inactive; but at the same time he privately employed two of his creatures, who alleged in the Senate, that the laws did not permit a person that was absent to offer himself as a candidate for that high office. The Senate, which was devoted to Pompey, ordered home two legions belonging to him, which were in Cæsar's army. Cæsar having previously attached the officers to himself by benefits, and the soldiers by bounties, sent them. The next step of the Senate was to recal Cæsar from his government, as his time was very near expiring.

Curio, his friend in the Senate, proposed that Cæsar should not leave his army till Pompey had set him the example. Cæsar, who was instructed in all that passed, though he was still in Gaul, was willing to lay down his employment when Pompey should do the same. But

Who obtained the confidence of Pompey?—Who composed the Triumvirate?—Repeat the conquests of Julius Cæsar.—What did Cæsar solicit?—Was it granted?

the Senate rejected his propositions, blindly confident of their power, and relying on the assurances of Pompey. Cæsar, (B. C. 49,) finding all attempts at an accommodation fruitless, and conscious, if not of the goodness of his cause, at least of the goodness of his troops, marched his army to the Rubicon, a little river which separates Italy from Cisalpine Gaul, and which terminated the limits of his command. The Romans had ever been taught to consider this river as the sacred boundary of their domestic empire. Cæsar, therefore, stopped short on the bank, pondering a while, as if impressed with terror at the greatness of his enterprise. "If I pass this river," he exclaimed, "what miseries shall I bring upon my country! and if I now stop short, I am undone. Let us go where the gods and the injustice of our enemies call us." Saying this, he plunged into the river, and his soldiers quickly followed him. Having crossed the Rubicon, they soon arrived at Ariminum, and made themselves masters of the place. (See Frontispiece.)

This unexpected enterprise excited the utmost terrors in Rome, every one imagining that Cæsar was leading his army to lay the city in ruins. In this universal confusion, Pompey felt all that repentance and self-condemnation which must necessarily arise from the remembrance of having advanced his rival to his present pitch of power. Many of his former friends were ready to tax him with his supineness, and sarcastically to reproach his ill-grounded presumption. Being at length wearied with these reproaches, he endeavoured to encourage and confirm his followers. He told them that his two lieutenants were at the head of a very considerable army in Spain, composed of veteran troops that had made a conquest of the East; besides these there were numerous other resources. This, in some measure, revived the hopes of the confederacy.

Being in no capacity to resist Cæsar at Rome, Pompey led his forces to Capua; and Cæsar, not being able to bring him to an accommodation, pursued him, and marched on to take possession of the cities that lay between him and his rival, not regarding Rome, which he knew would fall to the conqueror. Corfinium was the first city that endeavoured to stop his march. Cæsar quickly invested it; and Domitius, who defended it, was obliged to endeavour to escape privately. His intentions being divulged, the garrison resolved to consult their own safety, by delivering him up to the besiegers. Cæsar readily accepted their offers; and when Lentulus the consul, one of the besieged, implored forgiveness for himself and his confederates, reminding him of their ancient friendship, Cæsar generously replied, that he came into Italy, not to injure the liberties of Rome and its citizens, but to restore them. This humane reply being known in the city, the senators and the knights, with their children, and some officers of the garrison, came out to claim the conqueror's protection; and he gave them their liberty.

What step did Cæsar take?—Did Pompey wait his approach with courage?—What success had Cæsar at Corfinium?

CHAPTER 15.

BATTLE OF PHARSALIA — DEATH OF POMPEY.

POMPEY, being unable to continue in Rome, when he knew what had passed on this occasion, retreated to Brundisium, where he resolved to stand a siege; and after having employed Cæsar for some time before the place, he privately carried his forces over to Dyrrhachium, where the consul had levied a body of troops for his assistance. Cæsar, being unable to follow him for want of shipping, returned to Rome, and took possession of the public treasury, from which he took three thousand pounds weight of gold, and an immense quantity of silver. He then marched his army to meet Pompey's two lieutenants in Spain, at the head of a veteran army, which had ever been victorious. Cæsar soon obliged them to yield at discretion; and in the space of about forty days, he became master of all Spain. He returned victorious to Rome; and was received by the citizens with fresh demonstrations of joy. He was created dictator and consul; but the former office he laid down when he had held it eleven days.

Pompey in the mean time was actively making preparations in Epirus and Greece; and all the East had declared in his favour, and had sent him large supplies. He was master of nine effective Italian legions, and had a fleet of five hundred ships, under the conduct of Bibulus, an experienced commander. He had attacked and defeated Antony and Dolabella, who commanded for Cæsar, the latter of whom was taken prisoner. He was joined by crowds of the most distinguished citizens and nobles of Rome; and he had, at one time, above two hundred senators in his camp, among whom were Cicero and Cato. Notwithstanding these preparations, Cæsar shipped part of his forces at Brundisium. The first place where the two armies came in sight of each other, was on the opposite banks of the river Apsus. But neither of the generals was willing to hazard a battle upon this occasion.

Pompey, being compelled to retreat, led his forces to Asparagium, and pitched his camp upon a tongue of land which jutted into the sea, where was a small shelter for his ships. In this advantageous situation he began to entrench his camp, which Cæsar perceiving, began also to entrench behind him, hoping, by a blockade, to force his opponent to a battle, which he ardently desired, and which the other with equal industry declined. At length the two armies engaged. The conflict was for some time carried on with great ardour, and with equal fortune; but Cæsar's army, being entangled in some old entrenchments, began to fall into disorder, and great numbers of them perished. Pompey pursued his successes to the very camp of Cæsar, but fearing an ambuscade, he withdrew his troops into his own camp.

After this defeat, which was by no means decisive, Cæsar united all his forces into one body, and soon possessed himself of nearly all

What other victories did Cæsar obtain?—Where did the two armies come in sight of each other?—What was the event of the battle?

Thessaly. In the mean time, Pompey's officers continually soliciting their commander to come to a battle, he marched into Thessaly, and drew down upon the plains of Pharsalia, where he was joined by Scipio, his lieutenant, and the troops under his command. Thither Cæsar advanced to meet the enemy. The approach of these two armies, composed of the best and bravest troops in the world, together with the greatness of the prize for which they contended, filled every mind with anxiety. Pompey's army, being more numerous than that of his antagonist, turned all their thoughts to the enjoyments of the victory; Cæsar's, with better aim, considered only the means of obtaining it.

After a short delay, Cæsar drew up his troops in order, and advanced to the place of battle. His forces did not amount to above half those of Pompey. The army of the one was about forty-five thousand foot, and seven thousand horse; that of the other not exceeding twenty-two thousand foot, and about a thousand horse. (B. C. 43.)

When the signal for battle was given, a terrible pause ensued, in which both armies continued to gaze upon each other with mutual terror and dreadful serenity; at length the engagement began with great fury. Pompey's cavalry were totally routed in a short time, and fled to the neighbouring mountains; but his infantry withstood the charge of the enemy for some time with great bravery. At length they gave way, and Cæsar marched with his victorious troops to the enemy's camp, where he met with a formidable resistance from the cohorts which were left to defend the camp; but nothing could resist the ardour of Cæsar's victorious army; the enemy were driven from the trenches, and all fled to the mountains.

Cæsar, seeing the field and camp strewed with his fallen countrymen, was strongly affected at the melancholy prospect, and cried out, "they would have it so." Upon entering the camp every object presented fresh instances of the blind presumption and madness of his adversaries. On all sides were to be seen tents adorned with ivy and myrtle, couches covered with purple, and sideboards loaded with plate. Every thing gave proofs of the highest luxury, and seemed rather the preparatives for a banquet, or the rejoicings for a victory, than the dispositions for a battle. A camp so richly furnished might have been able to engage the attention of any troops but Cæsar's; but he permitted them not to pursue any other object than their enemies. A considerable body of Pompey's army having retired to the adjacent mountains, Cæsar prevailed on his soldiers to join him in pursuing these; and the greater part surrendered themselves to him.

Thus Cæsar gained the most complete victory that had ever been obtained; and by his great clemency after the battle seems to have deserved it. His loss amounted only to two hundred men; and that of Pompey to fifteen thousand. Twenty-four thousand men surrendered

What was the conduct of the two generals after the battle? — In what place were the forces drawn together? — What number of forces had each general? — For whom did victory decide? — What were Cæsar's feelings on viewing the field of battle?

themselves prisoners of war; and the greater part of these entered into Cæsar's army. To the senators and Roman knights who fell into his hands he generously gave liberty to retire wherever they thought proper; and all the letters which Pompey had received from those who wished to be thought neutral, Cæsar burned unread, as Pompey had done upon a former occasion. Thus, having performed all the duties of a general and a statesman, he set out on his march, and the same day arrived at Larissa.

As for Pompey, when he saw his cavalry, on which he placed his sole dependence, flee in disorder, he returned to the camp, and in his tent waited the issue of the battle; and when he was told that the camp was attacked, he fled on horseback to Larissa; thence, perceiving that he was not pursued, he slackened his pace, giving way to all the agonizing reflections which his situation must naturally suggest. Finding his affairs desperate, he embarked in a vessel and steered for Lesbos, to take with him his wife Cornelia, whom he had left there, at a distance from the dangers and distress of war. She, who had long flattered herself with the hopes of victory, now felt the agonizing reverse of fortune. Pompey, taking her under his protection, determined upon applying to Ptolemy, king of Egypt, to whose father he had been a considerable benefactor. Ptolemy was yet a minor, and had not the government in his own hands, but was under the direction of an administration. His council insidiously contrived that Pompey should be invited on shore, and murdered before he could come into the king's presence. Achilles, commander of the forces, and Septimus, a Roman, who had formerly been a centurion in Pompey's army, undertook to carry the treacherous design into execution. Attended by three or four more, they put off in a little bark, and rowed to Pompey's ship that lay a mile from the shore.

Having returned to shore with Pompey, Septimus stabbed him in the back, and Achilles instantly seconded the blow. Pompey, perceiving his death inevitable, calmly disposed himself to meet it with decency; and, covering his face with his robe, without a word resigned himself to his fate. At this horrid sight, Cornelia and her attendants, who remained in the vessel, and were still in sight, shrieked so as to be heard to the shore. But the danger they were in allowing no time to look on, they immediately set sail, and the wind proving favourable, fortunately escaped the pursuit of the Egyptian galleys.

In the mean time Pompey's murderers having cut off his head, embalmed it for a present to Cæsar; while the body was thrown naked on the strand, and exposed to the view of those whose curiosity was to be satisfied. However, Philip, his faithful freedman, and an old Roman soldier, who had served under Pompey in his youth, burned the corpse, and carefully collecting the ashes, carried them to Cornelia, who deposited them at his villa, near Alba, in Italy. The Egyptians afterwards erected a monument to him, on the spot on which his funeral pile had been raised, with an inscription to this purpose, "How

How did he behave to the vanquished?—Relate the unhappy fate of Pompey.—Did his wife see him murdered?—Was Pompey interred with funeral honours?

poor a tomb covers the man who once had temples erected to his honour!" From Pompey's death we date the extinction of the republic. From this period the Senate was dispossessed of its power, and Rome henceforward was never without a master.

CHAPTER 16.

CÆSAR IN EGYPT—CATO IN UTICA.

CÆSAR (B. C. 47,) has been much celebrated for his good fortune, but his abilities seem equal to the highest success. He possessed shining qualities with the intermixture only of ambition. He resolved to pursue Pompey to whatever country he had retired. Accordingly he arrived at Alexandria with about four thousand men. The first accounts he received were of Pompey's miserable end; and soon after one of the murderers came with his head and his ring, as a most grateful present to the conqueror. But Cæsar had too much humanity to be pleased with so horrid a spectacle, and turning from it in disgust, he gave vent to his pity in a flood of tears. He ordered the head to be burned with the most costly perfumes, and placed the ashes in a temple dedicated to the goddess Nemesis, the avenger of cruel and inhuman deeds.

There were at that time two pretenders to the crown of Egypt; Ptolemy, the acknowledged king, and the celebrated Cleopatra, his sister, to whom, by the custom of the country, he was married, and who, by his father's will, shared jointly in the succession. Still she aimed at governing alone; but being opposed in her views by the Roman Senate, she was banished into Syria, with Arsinoë, her younger sister. Cæsar gave her new hopes of aspiring to the kingdom, and sent for her and her younger brother to plead their cause before him. Pothinus, the young king's guardian, disdaining to accept this proposal, backed his refusal by sending an army of twenty thousand men, under the command of Achillas, to besiege Cæsar in Alexandria.

Cæsar bravely repulsed the enemy; and soon after possessed himself of the isle of Pharos, and there determined to withstand the united force of the Egyptians.

In the mean time, Cleopatra, having heard of the present turn in her favour, resolved to depend on Cæsar's favour for gaining the government, rather than on her own forces. But no arts, as she justly conceived, were so likely to influence Cæsar as the charms of her person, which were irresistible. She was then in the bloom of youth and beauty, while every feature borrowed grace from the lively turn of her temper. To the most enchanting address she joined the most harmonious voice. She possessed a great share of the learning of the times, and could give audience to the ambassadors of seven different nations without an interpreter. She was privately conveyed to Cæsar, who

What were Cæsar's feelings when he was informed of his rival's death?—Was he pleased when the murderer presented Pompey's head?—Who were the rivals to the crown of Egypt?—Who besieged Cæsar in Alexandria?—Who was privately conveyed to Cæsar?

was captivated by her beauty, and he was soon brought to second her claims.

While Cleopatra was thus employed in forwarding her own views, her sister Arsinoë was also strenuously engaged in the camp in pursuing a separate interest. She had found means, by the assistance of Ganymede, her confidant, to make a large division in the Egyptian army in her favour; and soon after she caused Achilles to be murdered, and Ganymede to take the command in his stead, and to carry on the siege with greater vigour than before. In a short time he made himself master of a bridge which joined the isle of Pharos to the continent, from which post Cæsar was resolved to dislodge him. In the heat of the action, some mariners, partly through curiosity, and partly through ambition, joined the combatants; but, being seized with a panic, instantly fled, and spread a general terror through the army. All Cæsar's efforts to rally his forces were ineffectual; and great numbers were drowned or put to the sword in attempting to escape.

The Alexandrians, finding themselves unable to take the palace, which Cæsar had defended, endeavoured to get their king out of Cæsar's power, as he had previously seized upon his person. For this purpose they professed the utmost desire for peace, and only wanting the presence of their lawful prince to give a sanction to the treaty. Cæsar, though he was sensible of their dissimulation and perfidy, gave them their king. Ptolemy, however, instead of promoting the peace, made every effort to give vigour to his hostilities. Cæsar was at last relieved from this mortifying situation by Mithridates Pergamenus, one of his most faithful partisans, who came with an army to his assistance. They attacked the camp of the Egyptians, and slew many of the enemy. Ptolemy attempting to make his escape on board a vessel, was drowned, by the ship's sinking. Cæsar being thus master of all Egypt, appointed Cleopatra, with her younger brother, joint governors, according to the intent of their father's will, and banished Arsinoë and Ganymede.

Having thus subdued all Egypt, instead of quitting that country to go and quell the remains of Pompey's party, he abandoned himself to his pleasures, passing whole nights in feasting, and in all the excesses of high-wrought luxury, with the young queen. Being at length roused from his lethargy by the reprobations of those brave veterans who had followed his fortune, he left Cleopatra, by whom he had a son, who was named Cæsario, to oppose Pharnaces, the king of Bosphorus, who had made some inroads upon the dominions of Rome in the East. This prince, who had cruelly deposed his father, the great Mithridates, being desirous of reconquering these dominions, seized upon Armenia and Colchis. Cæsar conquered him with so much ease, that, in writing to a friend at Rome, he expressed the rapidity of his victory in these words, "*Veni, vidi, vici*:" "I came, I saw, I conquered."

Cæsar having settled affairs in this part of the empire, embarked for

What is said of Arsinoë?—What defeat did Cæsar sustain?—Did Cæsar gain possession of Egypt?—Whom did he appoint to reign?—How did Cæsar pass his time after the conquest?—Whom did he afterwards conquer?

Italy, where he arrived sooner than his enemies could expect, but not before his presence there was absolutely required. During his absence he had been created consul for five years, dictator for one, and tribune of the people for life. But Antony, who in the mean time governed for him in Rome, had filled the city with riot and debauchery, and many commotions ensued, which nothing but the arrival of Cæsar could appease. Having restored his authority at home, he prepared to march into Africa, where Pompey's party had rallied under Scipio and Cato, assisted by Juba, king of Mauritania. Scipio soon after received a complete and final overthrow, with little or no loss to the victor. Juba and Petreius, his general, killed each other in despair, and Scipio was slain in attempting to effect his escape into Spain.

Cato was now in the city of Utica, which he had been left to defend. The enthusiasm for liberty subsiding among his followers, he was resolved no longer to force men to be free who seemed naturally prone to slavery, and with fierce resolution killed himself. The war in Africa being ended, Cæsar returned in such triumph to Rome, as if he had abridged all his former triumphs only to increase the splendour of this. The citizens were astonished at the magnificence of the procession, and at the number of the countries he had subdued. It lasted four days; the first was for Gaul, the second for Egypt, the third for his victories in Asia, and the fourth for that over Juba in Africa.

The people, intoxicated with the allurements of pleasure, thought their freedom too small a return for such benefits. They seemed eager only to find out new modes of homage, and unusual epithets of adulation. He was created *Magister Morum*, or Master of the Morals of the People; and he received the title of Emperor and Father of his country. His person was declared sacred; and upon him alone were devolved for life all the great dignities of the state. It must be owned that so much power could never have been intrusted to better keeping. He immediately began his empire by repressing vice and encouraging virtue. He committed the power of judicature to the senators and the knights alone, and by many sumptuary laws restrained the scandalous luxuries of the rich. He took the most prudent methods of repeopleing the city, which had been exhausted in the late commotions.

CHAPTER 17.

DEATH OF CÆSAR—THE TRIUMVIRATE.

CÆSAR, having thus restored prosperity once more to Rome, again found himself under a necessity of going into Spain, to oppose an army which had been raised there under the two sons of Pompey, and also Labienus, his former general. (B. C. 40.) He proceeded in this expedition with his usual celerity, and arrived in Spain before the enemy

In what state did Cæsar find Rome at his return?—What was the end of Cato?
 - In what mannner did Cæsar triumph at Rome?—What power did the people
 trust him with?—Was he worthy of it?—With whom did Cæsar contend in
 Spain?

thought him yet departed from Rome. Cneius Pompey, and Sextus, Pompey's sons, profiting by their unhappy father's example, resolved to protract the war as much as possible. However, Cæsar, after taking many cities, and pursuing the enemy with unwearied diligence, compelled them to come to a battle upon the plain of Munda. In this engagement Cneius Pompey was totally routed; thirty thousand of his men were killed, and among them Labienus, whom Cæsar ordered to be buried with the funeral honours of a general officer. Pompey escaped with a few horsemen to the seaside; but finding his passage intercepted by Cæsar's lieutenant, he sought for a retreat in an obscure cavern. He was quickly discovered by Cæsar's troops, who presently cut off his head, and brought it to the conqueror. Sextus, however, concealed himself so well that he escaped all pursuit, and afterward, from his piracies, he became formidable to the people of Rome.

By this last blow, Cæsar subdued all his avowed enemies, and the rest of his life was employed for the advantage of the state. He commenced the erection of several magnificent buildings; he rebuilt Carthage and Corinth; he undertook to level several mountains in Italy; to drain the Pontine marshes near Rome; and he designed to cut through the isthmus of Peloponnesus. But the greatest of all his mighty projects was his intended expedition against the Parthians; by which he designed to revenge the death of Crassus, whom they had put to a cruel death, by pouring molten gold down his throat, as a punishment for his former avarice. But the jealousy of a few individuals put an end to Cæsar's aims of ambition.

Having been made perpetual dictator, and receiving from the Senate accumulated honours, it began to be rumoured that he intended to make himself king. In fact he was already possessed of the power; but the people, who had an aversion to the name, could not bear the title. A deep conspiracy was therefore laid against him, composed of no less than sixty senators; and at the head of it were Brutus, whose life Cæsar had spared after the battle of Pharsalia, and Cassius, who was pardoned soon after, both prætors for the present year. Brutus prided himself on having descended from that Brutus who first gave liberty to Rome. The passion for freedom seemed to have been transmitted to him with the blood of his ancestors. But though he detested tyranny, he could not forbear loving the tyrant from whom he had received the most signal benefits. When Cæsar was advised to beware of Brutus, in whom he had for some time reposed the greatest confidence, he opened his breast, all scarred with wounds, saying, "Can you think Brutus cares for such poor pillage as this?" And, to convince the world how little he apprehended from his enemies, he disbanded his Spanish guards, and thus facilitated the enterprise against his life.

The conspirators, to give a colour of justice to their proceedings, put off the execution of their design till the ides of March, the day on which Cæsar was to be offered the crown. The augurs are said to have foretold that this day would be fatal to him. This, with several omens

What was the result?—What public works did Cæsar engage himself in?—Who formed a conspiracy against Cæsar?—What day was fixed for executing the plot?



Death of Julius Cæsar

which occurred at that time, together with a dream of his wife's, in some measure began to change his intention of going to the Senate; but one of the conspirators, by rallying his superstition, and telling him of the preparations that were made for his appearance, prevailed upon him to keep his resolution. As he went along to the Senate, a slave attempted to inform him of the conspiracy, but was prevented from coming near him by the crowd. Artemidorus, a Greek philosopher, who had discovered the whole plot, delivered him a memorial containing the heads of his information; but Cæsar gave it, with other papers, to one of his secretaries without reading.

As soon as Cæsar had taken his place in the Senate, he was attacked by the conspirators; and Casca, one of their number, stabbed him in the shoulder. Cæsar sprang round, and with the stylus of his tablet wounded him in the arm. He defended himself with great vigour, rushing among them, and throwing down such as opposed him, till he saw Brutus among the conspirators, who struck his dagger into his thigh. From that moment he thought no more of defending himself, but looking on Brutus he exclaimed, "And you, too, my son!" Then covering his head, and spreading his robe before him, he sunk down at the base of Pompey's statue, after having received three-and-twenty wounds, in his fifty-sixth year, and about fourteen years after he began the conquest of the world. (B. C. 43).

As soon as the conspirators had despatched Cæsar, they retired to the Capitol, and guarded its access by a body of gladiators which Brutus had in pay. The friends of the late dictator soon perceived that this was the time for coming into greater power than before, and for satisfying their ambition under the veil of promoting justice. Of this number was Antony, the consul for that year, and Lepidus, a man fond of commotions, and who, like Antony, was ambitious to gain that power which Cæsar had died for usurping.

They first possessed themselves of Cæsar's papers and money; and then convened the Senate to determine whether Cæsar had been a legal magistrate or a tyrannical usurper; and whether those who killed him merited rewards or punishments. Many of the senators had received all their promotions from Cæsar, and acquired large fortunes in consequence of his appointments: to vote him a usurper, therefore, would be to endanger their property, and yet to vote him innocent might endanger the state. In this dilemma they seemed willing to reconcile extremes, by approving all the acts of Cæsar, yet, at the same time, granting a general pardon to the conspirators.

This decree was far from giving Antony satisfaction, as it granted security to a number of men who were the avowed enemies of tyranny, and who would be foremost in opposing his schemes for restoring absolute power. As the Senate had ratified all Cæsar's acts without distinction, Antony, being possessed of Cæsar's books of accounts, so far gained upon his secretary as to make him insert whatever he thought

Repeat the account of Cæsar's murder. — Who were among Cæsar's friends? — What was the decree of the senate? — Did the decree satisfy Antony? — How did he proceed?

proper. By these means, great sums of money were there distributed among the people, and every man who had any seditious designs against the government was there sure to find a gratuity. Antony next demanded of the Senate that Cæsar's funeral obsequies should be performed. This being granted, the body was brought forth with great solemnity, and Antony first read Cæsar's will, in which he had made Octavius, his sister's grandson, his heir; and to the Roman people were left the gardens which he possessed on the other side of the Tiber; and to every citizen, three hundred sesterces. Unfolding Cæsar's bloody robe, pierced by the daggers of the conspirators, he observed to them the number of stabs in it. This so inflamed the minds of the people, that they unanimously cried out for revenge; and the conspirators, perceiving the general rage of the populace, thought it safer to retire from the city.

Antony, who had excited this flame, resolved to make the most of the occasion; but he found Octavius, afterwards Augustus, a formidable obstacle to his ambition. A third competitor for power appeared in Lepidus, a man of some authority and great riches. At first the ambition of these three seemed to threaten fatal consequences to each other; but uniting in the common cause, they resolved to revenge the death of Cæsar; and, dividing their power, formed what is called the *second* triumvirate. The meeting of these three usurpers of their country's freedom was upon a little island of the river Parnarus.* Their conference lasted for three days, and in this period they fixed a division of government, and determined upon the fate of thousands.

The result of this was, that the supreme authority should be lodged in their hands, under the title of the triumvirate, for the space of five years: that Antony should have Gaul; Lepidus, Spain; and Augustus, Africa and the Mediterranean Islands. Italy and the eastern provinces were to remain in common, till the general enemy should be subdued. It was also agreed that all their enemies should be destroyed, of whom each presented a list; in which were comprised not only the enemies, but also the friends of the triumvirate, since the partisans of the one were often found among the opposers of the other. Thus Lepidus gave up his brother Paulus; Antony, Lucius; and Augustus, the celebrated Cicero, who was assassinated soon after by Antony's command. Brutus and Cassius, the principal of the conspirators against Cæsar, being compelled to quit Rome, went into Greece, where they persuaded the Roman students at Athens to declare in the cause of freedom; then parting, the former raised a powerful army in Macedonia, while the latter went into Syria, where he soon became master of twelve legions. In short, having quitted Italy like distressed exiles, without having one soldier or one town that owned their command, they soon found themselves at the head of a flourishing army, and in a condition to support a contest, on the event of which the empire of the world depended.

* Now the Rheno, which runs through Bologna, and falls into the Po.

What was Cæsar's will?—Who formed the *second* triumvirate?—What was the result of their conference?—What became of Brutus and Cassius?

Their first expedition was to reduce the Rhodians and Lycians, who had refused their usual contributions. By this means extraordinary contributions were raised; the Rhodians having scarcely any thing left them but their lives. The Lycians suffered still more severely, for having shut themselves up in their capital town, Xanthus, they defended the place against Brutus with so much fury that neither his arts nor entreaties could prevail on them to surrender. At length, the town being set on fire by their attempting to burn the works of the Romans, the citizens, instead of attempting to extinguish the fire, with desperate obstinacy, resolved to perish in the flames, and the whole soon became a heap of undistinguishable ruins.

CHAPTER 18.

BATTLE OF PHILIPPI—DEATH OF BRUTUS.

BRUTUS and Cassius met once more at Sardis, where they had a private conference together; after which, it was alleged that Brutus saw a spectre in his tent. It was in the dead of the night that Brutus, reading by a lamp that was just expiring, thought he heard a noise as if some one was approaching. Looking up, a gigantic figure of frightful aspect stood before him, and continued to gaze upon him with silent severity. Brutus is reported to have asked, "Art thou a demon or a mortal? And why comest thou to me?" "Brutus," answered the phantom, "I am thy evil genius—thou shalt see me again at Philippi." "Well, then," replied Brutus, without being discomposed, "we shall meet again." Upon this the phantom was supposed to vanish. Struck with so strange an occurrence, Brutus mentioned it to Cassius, who rightly ascribed it to the effect of an imagination too much excited by vigilance and anxiety.

In the mean time Augustus and Antony had marched with forty legions to oppose Brutus and Cassius, and had drawn up their forces near to Philippi, whither the enemy followed them. The republican army consisted of eighty thousand foot, and twenty thousand horse; that of the triumviri, of a hundred thousand foot, and thirteen thousand horse. Mankind now began to regard the approaching armies with terror and suspense. The empire of the world depended upon the fate of a battle. Brutus was the only man who looked upon these great events with calmness and tranquillity. "If I am victorious," said he, "I shall restore liberty to my country; if not, by dying I shall myself be delivered from slavery. My condition is fixed; I run no hazard."

Near the town of Philippi were two little hills, about a mile distant from each other; upon these hills Brutus and Cassius fixed their camps. In this commodious situation they could act as they thought proper, and give battle when it was thought to their advantage to engage. Behind was the sea, which furnished them with all kinds of provision; and the island of Thasos, twelve miles distant, served them

What conquests did they make?—What is told of Brutus and his evil genius?—What was the number of each army?—Where did they meet?

for a general magazine. The triumviri, on the other hand, were encamped on the plain below, and were obliged to bring provisions from fifteen leagues distant; so that it was their interest to forward a battle as soon as possible. They offered battle several times, drawing out their men from the camp, and provoking the enemy to engage.

Cassius, sensible of his advantage, and knowing that to postpone the battle was the only chance the republicans had for victory, resolved to harass rather than engage the enemy. But Brutus, who began to suspect the fidelity of some of his officers, used all his influence to persuade Cassius to change his resolution. "I am impatient," said he, "to put an end to the miseries of mankind; and in this I hope to succeed, whether I conquer or fall."

At length, both armies, in attempting to possess themselves of a road which communicated with the island of Thasos, resolved to come to a general engagement. Brutus having expressed his resolution of killing himself, in case of being unfortunate, Cassius exclaimed, "My friend, now may we venture to face the enemy; for either we shall be the conquerors, or we shall have no cause to fear those that are so." Augustus being sick, the forces of the triumviri were commanded by Antony alone, who began the engagement by a vigorous attack upon the lines of Cassius, which he soon broke, and put his cavalry to flight. Cassius exerted himself to the utmost to make his infantry stand; stopping those that fled, and himself seizing the colours to rally them.

But the valour of an individual was insufficient to inspire a timorous army, and at length despairing of success, he retired to his tent and killed himself. In the mean time Brutus had broken through the army of Augustus, and had penetrated as far as the camp, and having slaughtered those who were left to defend it, his troops immediately began to plunder. He was soon informed of the defeat and death of Cassius, whom he greatly lamented. (B. C. 35.)

Brutus now became sole general, and having assembled the dispersed troops of Cassius, he animated them with fresh hopes of victory. After a respite of twenty days, he was obliged, by the frequent solicitations of his army, to try the fate of battle. The republicans were routed, and Brutus, after fighting long with amazing valour, was obliged to flee. The whole body of the enemy were intent on the person of Brutus alone, and his capture seemed inevitable; but he escaped from them by the fidelity of Lucillus his friend, who, throwing himself between his general and his pursuers, said that he was Brutus. When he was taken before Antony, he boldly confessed the fraud: the conqueror, struck with his fidelity, generously pardoned him and honoured him with his friendship. Brutus finding his affairs desperate, escaped the hands of the enemy by a voluntary death, in the forty-third year of his age. A. U. 711.

Who offered battle several times?—What was the opinion of Cassius?—What of Brutus?—How did the battle commence?—Did Brutus intend to destroy himself if beaten?—What was the fate of Cassius?—Did Brutus gain any advantage?—What was the event of the next engagement?—How did Brutus escape the hands of the enemy?—What was his end?

CHAPTER 19.

ANTONY IN EGYPT.

FROM the moment of Brutus's death, the triumviri began to act as *sovereigns*, and to divide the Roman dominions among themselves, as their own by right of conquest. Their earliest care was to punish those whom they had formerly marked for vengeance. But the people chiefly lamented to see the head of Brutus sent to Rome to be thrown at the foot of Cæsar's statue. It is observed, that of all those who had a hand in murdering Cæsar, not one died a natural death.

The power of the triumviri being thus established upon the ruin of the commonwealth, they began to think of enjoying that homage to which they had aspired. Antony went into Greece to receive the flattery of that refined people. Thence he passed over into Asia, where all the monarchs of the East who acknowledged the Roman power, came to pay him their obedience. In this manner he proceeded from kingdom to kingdom, exacting contributions, distributing favours, and giving away crowns with capricious insolence.

But among all the sovereigns of the east, *Cleopatra*, the celebrated queen of Egypt, was the most conspicuous. For having received orders from Antony to clear herself of an imputation of infidelity to his cause, she resolved to attend his court in person, and Antony soon became captivated with her beauty. When Cleopatra returned to Egypt, Antony, quitting every other object, presently flew after her, and there he continued in all that ease and softness to which his vicious heart was prone.

While Antony remained thus idle in Egypt, Augustus, who took upon him to lead back the veteran troops, and settle them in Italy, was assiduously employed in providing for their subsistence. He had promised them lands at home, as a recompense for their past services, but they could not receive their new grants without turning out the former inhabitants. In consequence of this, multitudes of women with children in their arms daily filled the temples and the streets with their distresses. Numbers of husbandmen and shepherds came to deprecate the conqueror's intention, or to obtain a habitation in some other part of the world.

Among this number was Virgil the poet, who, in an humble manner, begged permission to retain his patrimonial farm. Virgil obtained his request, but the rest of his countrymen of Mantua and Cremona were turned out without mercy. A dispute arising between Antony and Augustus about the distribution of lands, Antony left Egypt to oppose Augustus. However, a reconciliation was effected; all offences and affronts were mutually forgiven, and to cement the union, a marriage was concluded between Antony and Octavia, the sister of Augustus

What is observed of Cæsar's murderers?—Into what countries did Antony travel?—Who received his particular attention?—What did Augustus promise the veteran troops?—What was the consequence?—What is told of the poet Virgil?—Did he gain his request?

A new division of the Roman empire was made between them ; Augustus was to have the command of the West ; Antony, of the East ; while Lepidus was obliged to content himself with the provinces in Africa.

Augustus having dispossessed Lepidus, the only obstacle that remained to his ambition was Antony, whom he resolved to remove. In fact, Antony's conduct did not a little contribute to promote the endeavours of his ambitious partner. He seemed alive only to pleasure, and totally disregarding the business of the state, he spent his whole time in the company of Cleopatra, who studied every art to increase his passion and vary his entertainments. By resolving to repudiate his wife Octavia and to marry Cleopatra, he exasperated the people of Rome still more against him.

This gave Augustus a sufficient pretext for declaring war, and he informed the Senate of his intentions. Preparations were made on both sides, but the delays of Antony at Samos, and afterwards at Athens, whither he had carried Cleopatra to receive new honours, were extremely favourable to his opponent, who was at first scarcely in a disposition to oppose him had he gone into Italy ; but Augustus soon put himself in a condition for carrying on the war, and shortly after declared it against him in form. The one was followed by all the forces of the East, the other by those of the West.

The great decisive engagement, which was a naval one, was fought near Actium, a city of Epirus, at the entrance of the gulf of Ambracia. Antony ranged his ships before the mouth of the gulf, and Augustus drew up his fleet in opposition. The two land armies remained on opposite sides of the gulf only as spectators of the engagement, and encouraged the fleets by their shouts to engage. They fought with great vigour, without advantage on either side, till the conduct of Cleopatra determined the fortune of the day. Wearied with expectation, and struck with fear, she suddenly tacked about in the heat of the engagement, and fled towards the Peloponnesus with her sixty sail, and Antony quickly followed, leaving his fleet at the mercy of the enemy.—They submitted to the conqueror, and the army on land, being abandoned by their general, presently did the same.

Augustus resolved to pursue Antony into Egypt, and while his general, Cornelius Gallus, took possession of Paretonium, himself advanced with another army before Pelusium, which, by its strong situation, might have retarded his progress for some time. But the governor of the city, either wanting courage to defend it, or previously instructed by Cleopatra to give it up, permitted him to take possession, so that Augustus had now no obstacle in his way to Alexandria, whither he marched with all expedition. Antony, upon his arrival, sallied out to oppose him, fighting with desperation, and putting the enemy's cavalry to flight. This slight advantage once more revived his declining hopes ;

What was the conduct of Augustus and Antony ?—Who prepared for war ?—Did Antony march with haste ?—Where was the decisive engagement fought ?—How was the scale of victory turned ?—What city did Augustus take ?—Whither did he pursue Antony ?

and he resolved to make a bold and decisive effort both by sea and land, previously offering to fight his adversary in single combat. To this proposal Augustus coolly replied, "Antony has ways enough to die beside single combat."

The day after, Antony posted the few troops he had remaining upon a rising ground near the city, whence he sent orders for his galleys to engage the enemy. There he waited to behold the combat, and at first he had the satisfaction to see them advance in good order; but his joy was soon turned into rage when he beheld his ships only saluting those of Augustus, and both fleets, uniting together, sailed back into the harbour, and at the same time his cavalry deserted him. He tried, however, to lead on his infantry; but these were easily vanquished, and he himself compelled to return into the town. His fury was now ungovernable, and he cried out that he was betrayed by Cleopatra, and delivered up to those who for her sake alone were his enemies. In these suspicions he was not deceived, for it was by secret orders from the queen that the fleet had passed over to the enemy.

Cleopatra had for a long while dreaded the effects of Antony's jealousy, and she had some time before prepared a method of obviating any sudden sallies it might produce. Near the temple of Isis she had erected a building which was seemingly designed for a sepulchre. Into this building she retired from the fury of Antony, and gave orders to have it reported that she was dead. This report soon reached Antony, who now lamented her death with the same violence that he had just before seemed to desire it. He called to him one of his freedmen, named Eros, whom he had engaged by oath to kill him whenever fortune should drive him to his last resource, and commanded him to perform his promise. Eros drew his sword as if going instantly to strike the blow, when, turning his face, he plunged it into his own bosom, and dropped at his master's feet. Antony for awhile hung over his faithful servant, admiring his fidelity; then snatching up the sword, he stabbed himself in the belly, and expired soon after in the fifty-third year of his age.

In a short time Augustus made his entry into Alexandria, and granted his pardon to the citizens. Soon after he honoured Cleopatra with a visit, who made use of every art to propitiate the conqueror. She tried apologies, entreaties, and allurements, to obtain his favour, and soften his resentment. When Augustus departed he assured her that in every thing she should be indulged to the height of her expectations. But being secretly informed that Augustus intended to send her and her children to Rome to grace his triumphant entry, she contrived to have an asp conveyed to her in a basket of fruit. She then wrote to the conqueror to inform him of her fatal purpose, desiring to be buried in the same tomb with Antony. Upon receiving the letter, Augustus instantly despatched messengers in hopes to stop her intentions; but they arrived too late. Upon entering the chamber, they beheld Cleopatra lying dead on her couch, arrayed in her royal robes.

What was the result of another engagement?—What was the miserable end of Antony?—What is told of Cleopatra's death?

CHAPTER 20.

CONSOLIDATION OF THE IMPERIAL POWER BY AUGUSTUS.

By the death of Antony, (B. C. 28,) Augustus became master of the Roman empire. He returned to Rome in triumph, where by feasts and magnificent shows, he began to obliterate the impressions of his former cruelty, and thenceforward resolved to secure by his clemency a throne, the foundations of which were laid in blood. He was now at the head of the most extensive empire mankind had ever beheld. The city was inhabited by a concourse from all the countries of the world; and being consequently divested of all patriotic principle, perhaps a monarchy was the best form of government that could be found to unite its members. The first care of Augustus was to assure himself of the friends of Antony, to which end he publicly reported that he had burned all Antony's letters and papers without reading them, convinced that while any thought themselves suspected, they would be fearful of even offering him their friendship.

He had gained the kingdom by his army, but he resolved to govern it by the Senate. This body, though greatly fallen from its ancient splendour, he knew to be the best constituted and most capable of wisdom and justice. To the Senate therefore he gave the chief power in the administration of his government, while he kept the people and the army steadfast to himself by donations and acts of favour. By these means the odium of justice fell upon the Senate, and the popularity of pardon was solely his own. Thus restoring splendour to the Senate, and discountenancing corruption, he pretended to reserve to himself only an absolute power to compel all ranks of the state to do their duty; and the misguided people began to look upon his moderation with astonishment.

He considered a long time whether he should keep the empire, or restore the people to their ancient liberty. But he adopted the advice of Mæcenas, which was to continue in power; and he was afterwards swayed by him on every occasion. By the advice of that minister he became gentle, affable, and humane; he encouraged men of learning, and gave them much of his time and friendship. These in their turn relieved his most anxious hours, and circulated his praises through the empire.

Augustus resolved upon impressing the people with an idea of his magnanimity by making a show of resigning his authority. To this end he avowed his intentions to the Senate in a studied speech importing the difficulty of governing so extensive an empire; but the majority received his proposal with pretended indignation. These unanimously besought him not to resign the administration; and upon his continuing to decline their request, they in a manner compelled him to comply.

What power did Augustus now assume?—How did he commence his government?—How did he conduct himself towards his subjects?—By what means did he secure the kingdom?

However, he assumed the government for ten years only; but he laid his measures so well that his power was renewed every ten years to his death. This show of resignation only served to confirm him in the empire and in the hearts of the people. He was now first called Augustus, a name we have hitherto used as that by which he is best known in history. A laurel was ordered to be planted at his gates; wherever he made his abode, that house was called the palace, he was confirmed in the title of father of his country, and his person declared sacred and inviolable.

(B. C. 23.) When he entered into his tenth consulship, the Senate, by oath, approved of all his acts; set him wholly above the power of the laws; and soon after offered to swear, not only to all the laws he had made, but also to such as he should make for the future. An accumulation of titles and employments did not in the least diminish his assiduity in filling the duties of each. By his command several very wholesome edicts were passed, tending to suppress corruption in the Senate and licentiousness in the people. He ordained that none should exhibit a show of gladiators without an order from the Senate, and then not oftener than twice a year.

It had been usual also with the knights and women of the first distinction to exhibit themselves as dancers upon the theatre; he ordered that not only these but their children and grandchildren should be restrained from such exercise for the future. He enacted that the senators should be held in great reverence, adding to their dignity what he had taken from their power. He appointed new rules and limits to the manumission of slaves, and was himself very strict in the observance of them. These and other laws, all tending to extirpate vice or deter from crimes, gave the manner of the people another complexion, and the rough character of the Romans was now softened into that of the refined citizen.

Indeed his own example a good deal tended to humanize his fellow-citizens; for being placed above all equality, he had nothing to fear from condescension. He was familiar with all, and suffered himself to be reprimanded with the most patient humility. When one of his veteran soldiers entreated his protection, Augustus bid him apply to an advocate. "Ah!" replied the soldier, "it was not by proxy that I served you at the battle of Actium." Augustus was so pleased with this reply, that he pleaded his cause and gained it for him. One day a petition was presented to him with so much awe as to displease him. "Friend," cried he, "you seem as if you were offering something to an elephant rather than to a man—be bolder." Cornelius Cinna, Pompey's grandson, had entered into a conspiracy against Augustus; he sent for the rest of the conspirators, reprimanded them, and dismissed them. But resolving to mortify Cinna by the greatness of his generosity—"I have twice," said he, "given you your life—as an enemy and as a conspirator; I now give you the consulship; let us therefore

How did the senate approve of his proceedings?—What wholesome laws did he enact?—What is told of his personal virtues?

oe friends for the future ; let us only contend in showing whether my confidence or your fidelity shall be victorious."

Augustus had married Livia, the wife of Tiberius Nero, by the consent of her husband ; she had two sons, Tiberius, the elder, and Drusus, who was born three months after she had been married to Augustus, and who was thought to be his own son. Tiberius, whom he afterwards adopted, gave him great trouble ; for he was obliged to send him into exile for five years to the island of Rhodes. But his greatest affliction was the conduct of his daughter Julia, whom he had by Scribonia, his former wife, and who set no bounds to her lewdness. Augustus at first had thoughts of putting her to death ; but he banished her to Pandataria, and sent her mother to bear her company.

Augustus at length retired from the fatigues of the state, and in some measure constituted Tiberius his successor. (A. D. 9.) He died soon after, in the seventy-sixth year of his age, and the forty-first of his reign. He was studious of serving his country to the last, and the sorrow of the people seemed equal to his assiduity. It was decreed that all the women should mourn for him a whole year. Temples were erected to him ; divine honours were allowed him ; and one Numerius Atticus received a large sum of money for swearing that he saw him ascending into heaven.

Such were the honours paid to Augustus, whose power began in the slaughter, and terminated in the happiness of his subjects ; so that it was said of him, "that it would have been good for mankind if he had never been born, or if he had never died." It is possible that the cruelties exercised in his triumvirate were suggested by his colleagues. In the case of Cæsar's death, he might think that revenge was virtue. Certain it is that severities were necessary to restore public tranquillity ; for until the Roman spirit should be eradicated, no monarchy could be secure. During his reign, our Saviour was born in Judea.

CHAPTER 21.

TIBERIUS—CALIGULA.

(A. D. 10.) TIBERIUS was fifty-six years old when he took upon him the government of the Roman empire. He had lived in a state of profound dissimulation under Augustus, and in the beginning of his reign nothing appeared but prudence, generosity and clemency. Germanicus, son of his brother Drusus, soon became an object of jealousy to Tiberius on account of his success over the Germans. Tiberius, therefore, recalled him home ; and he was soon after appointed to a new dignity. He departed from Rome to an eastern expedition ; but he soon after met his death through the machinations of Cneius Piso, governor of Syria, who had been instructed by Tiberius to oppose Germanicus upon

What domestic troubles did Augustus experience?—What age did he attain?—Whom did he appoint his successor?—What has been said of Augustus?—What particular personage was born during his reign?—How did Tiberius commence his reign?

every occasion, and even to procure his death. Nothing could exceed the distress of the whole empire upon hearing of the fate of Germanicus; but the people of Rome seemed to put no bounds to it: Piso was marked for destruction, and, to avoid the public fury, he put an end to his life in his own house.

Tiberius, having now no object of jealousy to keep him in awe, began to pull off the mask, and to appear in his natural character. In the beginning of his cruelties he took into his confidence Sejanus, a Roman knight, who gained his affections by the most refined degree of dissimulation. Sejanus used all his address to persuade Tiberius to retire to some agreeable retreat remote from Rome. From this he expected many advantages, since there could be no access to the emperor but through him. Tiberius soon after withdrew himself into the beautiful island of Capræa. Buried in this retreat, he gave himself up to abandoned pleasures, regardless of the miseries of his subjects.

Drusus and Nero, the children of Germanicus, being declared enemies to the state, were starved to death in prison, while Agrippina, their mother, was sent into banishment. In this manner Sejanus proceeded, removing all who stood between him and the empire, and every day increasing in confidence with Tiberius, and in influence with the Senate. The number of his statues exceeded even those of the emperor; people swore by his fortune, in the same manner as they would have done had he been upon the throne, and he was more dreaded than the tyrant who actually enjoyed the empire. But the rapidity of his rise seemed only preparatory to the greatness of his fall. He was accused to the emperor of treason; and soon after he was strangled by the order of the Senate. His innocent family, after being subjected to the most barbarous outrages, shared his fate.

The death of Sejanus only lighted up the emperor's rage for further severities. He began to grow weary of single executions, and gave orders that all the accused should be put to death together, without further examination; and thus the whole city was filled with slaughter and mourning. In this manner he lived, odious to the world, and troublesome to himself; an enemy to the lives of others, a tormentor of his own. At length, in the twenty-second year of his reign, he began to feel the approaches of his dissolution, and he fixed upon Caligula as his successor. He left his favourite island; went upon the continent; and at last fixed at the promontory of Misenum.

It was there that he fell into faintings, which all believed to be fatal. But it being reported that he was likely to recover, Marcia ordered that the dying emperor should be despatched, by smothering him with pillows, or as some will have it, by poison. Thus died Tiberius, in the seventy-eighth year of his age, and in the twenty-second of his reign. (A. D. 37.)

It was in the eighteenth year of this emperor's reign that Christ was crucified; as if the universal depravity of mankind wanted no less a

What did Sejanus persuade the emperor to do?—What was the fate of Sejanus?—In what manner did Tiberius spend his life?—What is reported of his death?—What happened in the eighteenth year of his reign?

sacrifice to reclaim them. Pilate sent to Tiberius an account of Christ's passion, resurrection, and miracles: the emperor made a report of the whole to the Senate, desiring that Christ might be accounted a God by the Romans. But the Senate, displeased that the proposal had not come first from themselves, refused to allow of his apotheosis; and they even went so far as to command by an edict, that all Christians should leave the city; but Tiberius, by another edict, threatened death to such as should accuse them; by which means they continued unmolested during his reign.

The enormities of Caligula were concealed in the beginning of his reign; but, in less than eight months, every appearance of moderation and clemency vanished; while furious passions, unexampled avarice, and capricious cruelty, began to take their turn in his mind. His pride first appeared in his assuming to himself the title of ruler, which was usually granted only to kings. Not long after he claimed divine honours, and gave himself the names of such divinities as he thought most agreeable to his nature. For this purpose, he caused the heads of the statues of Jupiter and some other gods to be struck off, and his own to be put in their place.

He frequently seated himself between Castor and Pollux, and ordered that all who came to their temple to worship should pay their adoration only to himself. Such was the extravagant inconsistency of this unaccountable idiot, that he changed his divinity as often as he changed his clothes, being at one time a male deity, at another a female. He even built and dedicated a temple to his own divinity, and he had numbers of priests. He admitted his wife and his horse to that dignity; and, to give a finishing stroke to his absurdities, he became a priest to himself.

Of all his vices, prodigality was the most remarkable. The luxuries of former emperors were simplicity itself when compared with those which he practised. He sometimes had services of pure gold presented before his guests instead of meat, observing that a man should be an economist or an emperor. He built a stable of marble, and a manger of ivory, for his horse Incitatus. He appointed the animal a house, furniture, and kitchen, in order to treat all its visitors with proper respect; and, it is said, he would have raised it to the consulship had not his death prevented.

His impiety was but subordinate to his cruelties. He slew many of the Senate, and afterwards cited them to appear, as if they had killed themselves. He cast numbers of old and infirm men to wild beasts, to free the state from such unserviceable citizens. He usually fed his wild beasts with the bodies of those wretches whom he condemned; and every tenth day sent off numbers of them to be thus devoured, which he jocosely called clearing his accounts. Upon one occasion he wished that all the Roman people had but one neck, that he might despatch them at a single blow. Such insupportable and capricious bar-

What extravagances marked Caligula's reign?—What divinity did he assume?—to whom did he build a temple?—What is told of his prodigality?—Of his horse?—What other barbarities was he guilty of?

barities produced many secret conspiracies against him; but these were for a while deferred upon account of his intended expedition against the Germans and Britons.

(A. D. 41.) For this purpose he caused numerous levies to be made, and talked with so much resolution, that it was universally believed he would conquer all before him. His march perfectly indicated the inequality of his temper; sometimes it was so rapid that the cohorts were obliged to leave their standards behind them; at other times it was so slow that it more resembled a pompous procession than a military expedition. However, all these mighty preparations ended in nothing. Instead of conquering Britain, he gave refuge to one of its banished princes; and this he described in his letter to the Senate, as taking possession of the whole island. Instead of conquering Germany, he drew up his forces in order of battle, on the sea-shore of Batavia, and going on board his galley, he commanded his trumpets to sound, and the signal to be given, as if for an engagement.

His men, having had previous orders, immediately fell to gathering the shells that lay upon the shore into their helmets, as the spoils of the conquered ocean. After this, calling his army together, like a general after a victory, he harangued them in a pompous manner,—highly extolling their achievements; and then distributing money among them, dismissed them with orders to be joyful, congratulating them upon their riches. At length the world was freed from this tyrant; for he was assassinated by Cassius Cherea, tribune of the prætorian bands, who, with some other persons of distinction, had formed a conspiracy against him, in the twenty-ninth year of his age, and the fourth of his reign.

CHAPTER 22.

CLAUDIUS—EXPEDITION TO BRITAIN.

(A. D. 42.) As soon as the death of Caligula was made public, it produced the greatest confusion. The conspirators, who only aimed at destroying the tyrant, without attending to a successor, had all retired to private places for safety. Some soldiers happening to run about the palace, discovered Claudius, Caligula's uncle, lurking in a secret place, where he had hid himself. Of this personage, who had hitherto been despised for his imbecility, they resolved to make an emperor; accordingly, they carried him to the camp, where they proclaimed him, at a time he expected nothing but death. Claudius was now fifty years old. The complicated diseases of his infancy had in some measure affected all the faculties of his mind as well as body. He seemed in every part of life incapable of conducting himself.

The beginning of his reign, however, gave the most promising hopes. He showed himself more moderate than his predecessors, with regard to titles and honours. He was assiduous in hearing and examining

On what expedition did he set out?—What was the result?—By what means did he die?—Who was next proclaimed?—What was his character?—What distinguished the commencement of his reign?

complaints; and frequently administered justice in person with great mildness. He even undertook to gratify the people by foreign conquest. The Britons, who had for nearly a hundred years been left in sole possession of their island, sought the mediation of Rome to quell their intestine commotions. Accordingly, Plautius, the prætor, commanded the expedition; and the Britons, who were conducted by their king Cynobelin, were several times overthrown.

(A. D. 46.) These successes induced Claudius to go into Britain in person; but the time he continued on the island, which was about sixteen days, was taken up more in receiving homage than extending his conquests. He returned to Rome in triumph; triumphal arches were erected for his honour; and annual games were instituted to commemorate his victories. The war was vigorously prosecuted by Plautius, and his lieutenant Vespasian, who fought thirty battles, and reduced a part of the island into the form of a Roman province. (A. D. 51.)

This war broke out afresh under the government of Ostorius, who succeeded Plautius. The Iceni, the Cangi, and the Brigantes, made a powerful resistance, though they were at length overcome; but the Silures, or inhabitants of South Wales, under their brave king Caractacus, made a gallant defence, and for nine years kept the Romans in continual alarm. At length Caractacus was taken prisoner, and led captive to Rome. The emperor being struck with his magnanimity, generously pardoned him, and Ostorius was decreed a triumph.

Claudius, in the beginning of his reign, gave the highest hopes of a happy continuance; but he soon committed to his favourites all the concerns of the empire. One of his instructors was his wife Messalina, whose name is become a common appellation for women of abandoned characters. By her Claudius was urged on to commit cruelties which he considered only as wholesome severities, while her debaucheries became every day more notorious, and exceeded what had ever been in Rome. For her crimes and enormities, however, she, together with her paramour, Caius Silius, suffered that death they both had so justly deserved.

Claudius took for his second wife, Agrippina, the daughter of his brother Germanicus, a woman of a cruel and ambitious spirit, whose only aim was to procure the succession for Nero, her son by a former marriage. She therefore caused a poison to be given to the emperor among mushrooms. Shortly after having eaten, he dropped down insensible; but this caused no alarm, as it was usual with him to eat till he had stupified his faculties, and was obliged to be carried off to his bed from the table. His constitution seeming to overcome the potion, Agrippina directed a wretch of a physician, her creature, to introduce a poisoned feather into his throat, under pretence of making him vomit, and thus to dispatch him.

What expedition did he undertake?—What king was taken prisoner to Rome?—What effect had the wife of Claudius on his government?—What was the end of Claudius?

CHAPTER 23.

NERO — GALBA.

(A. D. 55.) NERO, though but seventeen years old, began his reign with the general approbation of mankind. He appeared just, liberal, and humane. But as he increased in years his wickedness increased in proportion. The execution of his mother, Agrippina, (A. D. 60,) was the first alarming instance he gave of his cruelty. There was a sort of odd contrast in his disposition,—for while he practised cruelties sufficient to make the mind shudder with horror, he was fond of those amusing arts which soften and refine the heart. He was particularly addicted to music, and was not totally ignorant of poetry; and chariot driving was his favourite pursuit.

But his cruelty exceeded all his other extravagances. A great part of the city of Rome was consumed by fire in his time, (A. D. 64,) and to him most historians ascribe the conflagration. It is said that he stood upon a high tower, during the continuance of the flames, enjoying the sight, and singing in a theatrical manner verses upon the burning of Troy. He used every art to throw the odium of so detestable an action from himself, and to fix it upon the Christians, against whom a most dreadful persecution was raised. Some were crucified, and others burned alive. In this persecution St. Paul was beheaded, and St. Peter was crucified with his head downwards.

A conspiracy formed against Nero by Piso, a man of great power and integrity, which was prematurely discovered, opened a new train of suspicions that destroyed many of the principal families of Rome. Suspecting Seneca, the philosopher, as an accomplice, he sent him orders to die. Seneca seemed no way discomposed at the command; and he caused the veins of his arms and legs to be opened, and soon after expired. Lucan the poet, and nephew to Seneca, met the same fate. He died while he was repeating that beautiful passage in his *Pharsalia*, descriptive of a person dying in similar circumstances, which begins thus,—

“ ——— Nec, sicut vulnere, sanguis
Emicuit lentus: ruptis cadit undique venis,” &c.

C. PETRONIUS was accused of being privy to Piso's conspiracy, and was committed to prison. Petronius, who could not endure the anxiety of suspense, resolved upon putting himself to death, by causing his veins to be opened and closed again from time to time. Shortly after him, Numicius Thermus, Bareas Soranus, and Pætus Thræseas were put to death. Nor did the empress Poppæa escape. At length human nature grew weary of bearing her persecutor; and the whole world seemed to rouse, as if by common consent, to rid the earth of a monster.

SERGIUS GALBA, governor of Spain, who was remarkable for his

What atrocities are told of Nero?—Did he set fire to Rome?—On whom did he fix the odium?—Who suffered martyrdom?—What conspiracy was formed against him?—Who perished through it?

wisdom in peace, and courage in war, accepted an invitation from Vin-
dex to march with an army towards Rome. From the moment he de-
clared against Nero, the tyrant considered himself as fallen, and cried
out, "that he was utterly undone." The revolt becoming general, he
was driven to a state of desperation, and desired that one of his fa-
vourite gladiators might despatch him; but even with this request no
one would comply.

In this distress, Phaon, one of his freedmen, offered him his country-
house, about four miles distant, where he might for some time remain
concealed. Nero accepted the offer, and arrived at the house with four
of his domestics, after a journey crowded with dangers and adventures.
The Senate, finding the prætorian guards had taken part with Galba,
declared him emperor, and condemned Nero to die. When he was told
of the resolution of the Senate, by the assistance of Epaphroditus, his
freedman and secretary, he gave himself a mortal wound with a dagger
and expired, after he had reigned thirteen years, seven months, and
twenty-eight days, and in the thirty-second year of his age.

(A. D. 69.) GALBA was seventy-two years old when he was de-
clared emperor, and was then in Spain with his legions. He soon found
that being raised to the throne was but an inlet to new disquietudes.
He seemed to have three objects in view: to curb the insolence of the
soldiers; to punish those vices which had risen to an enormous height
in the last reign; and to replenish the exchequer, which had been
drained by the prodigality of his predecessors. But, permitting him-
self to be governed by favourites, he at one time showed himself severe
and frugal, at another, remiss and prodigal; condemning some illus-
trious persons without any hearing, and pardoning others though
guilty.

In consequence of this, seditions were kindled and factions promoted.
Galba was sensible that, beside his age, he was less respected for want
of an heir. He resolved, therefore, to adopt a person whose virtues
might deserve such advancement, and protect his declining age from
danger. He chose Piso Lucinianus, whose conduct showed that he
was highly deserving this distinction. The adoption of Piso, however,
was coldly received by the army and the Senate, who had been so long
used to bribery and corruption, that they could now bear no emperor
who was not in a capacity for satisfying their avarice.

CHAPTER 24.

OTHO — VITELLIUS — VESPASIAN.

OTHO, who had long been a favourite of Galba, and hoped to be
adopted as successor in the empire, finding himself disappointed, re-
solved upon obtaining the empire by force, and publicly avowed his in-
tention of dethroning Galba. The soldiers seconded his views, and

Who marched against Nero? — By what means did Nero die? — How long had
he reigned? — Who succeeded? — What was his character? — Whom did he adopt
for his successor?

immediately proclaimed him emperor. Soon after, finding Galba in some measure deserted by his adherents, the soldiers rushed in upon him, and struck off his head, which they presented to Otho, who ordered it to be contemptuously carried round the camp. His short reign of seven months was as illustrious by his own virtues as it was contaminated by the vices of his favourites.

OTHO, who was now elected emperor, began his reign by a signal instance of clemency, in pardoning Marius Celsus, who had been highly favoured by Galba; and also advanced him to the highest honours, asserting that "fidelity deserved every reward." In the mean time, the legions in Lower Germany, having been purchased by the large gifts and specious promises of Vitellius their general, were induced to proclaim him emperor. Otho departed from Rome with all haste to give Vitellius battle. The army of Vitellius, which consisted of seventy thousand men, was commanded by his generals Valens and Cécina, he himself remaining in Gaul in order to bring up the rest of his forces. In a general engagement, Otho's forces were totally overthrown, and himself killed shortly after, having reigned three months and five days.

VITELLIUS was declared emperor by the Senate, (A. D. 70,) and received the marks of distinction which were now accustomed to follow the appointments of the strongest side. Upon his arrival at Rome, he entered the city, not as a place he came to govern with justice, but as a town that was become his own by the laws of conquest. He soon gave himself up to all kinds of luxury and profuseness; but gluttony was so much his favourite vice, that he brought himself to a habit of vomiting, in order to be able to renew his meals at pleasure. By his vices and enormous cruelties, he became a burden to himself and odious to all mankind; and having become insupportable to the inhabitants of Rome, the legions of the east unanimously resolved to make Vespasian emperor.

Vitellius, though buried in sloth and luxury, was resolved to make an effort to defend the empire. His two commanders, Valens and Cécina, were ordered to make all possible preparations to resist the invaders. The first army that entered Italy with a hostile intention was under the command of Antonius Primus, Vespasian's commander, who soon arrived before the walls of the city; but the forces of Vitellius resolved upon defending it to the utmost extremity. It was attacked with fury; while the army within, sallying upon the besiegers, defended it with equal obstinacy; but at length the besieged were driven into the city, and a dreadful slaughter made of them in the streets, which they vainly attempted to defend. Vitellius was put to death by the conquering soldiers, who, after dragging the dead body through the streets with a hook, threw it, with all possible ignominy, into the river Tiber.

VESPASIAN (A. D. 70,) was declared emperor by the unanimous con-

What is remarkable of Galba's short reign?—Who procured his death?—What distinguished the reign of Otho?—Who was his rival?—How long did he reign?—What is the character of Vitellius?

sent both of the Senate and the army. He was now in Egypt; but giving his son Titus the command of the army that was to lay siege to Jerusalem, he set out for Rome, and was met many miles from the city by the Senate and the inhabitants, who gave the sincerest testimony of their joy, in having an emperor of such great and experienced virtue. Nor did he in the least disappoint their expectations; being equally assiduous in rewarding merit, and pardoning his adversaries. In the mean time Titus carried on the war against the Jews with vigour, and after a siege of six months, their city was entirely rased by the plough, so that, according to our Saviour's prophecy, not one stone remained upon another. The greatest part of the populace were put to the sword; those who perished in this siege amounted to above a million; and the captives to a hundred thousand, at the least.

The return of Titus to Rome in triumph with Vespasian, his father, was marked with all the magnificence and joy in the power of man to express. This was the first time that Rome saw the father and the son triumph together. A triumphal arch was erected upon this occasion, on which were described all the victories of Titus over the Jews, and it remains almost entire to this day. Few emperors have received a better character from historians than Vespasian; yet his numerous acts of generosity and magnificence could not preserve him from the imputation of rapacity and avarice; but even this may in some degree be excused by the deplorable state of the finances, the extravagances of former conquerors having quite exhausted the treasury.

Having reigned ten years, beloved by his subjects, and deserving their affection, he was surprised with an indisposition at Campania, which he declared would be fatal. Perceiving his end approaching, as he was just expiring he exerted himself, and cried out, "An emperor should die standing," whereupon, raising himself upon his feet, he expired in the arms of those who sustained him.

CHAPTER 25.

TITUS—DOMITIAN.

Titus was joyfully received as emperor, and began his reign with the practice of every virtue that became a sovereign and a man. During the life of his father there had been many imputations against him, both for cruelty, lust, and prodigality; but, on his exaltation to the throne, he seemed to have taken leave of his former vices. His first step was the moderation of his passions, and the bridling of his inclinations. He had long loved Berenice, sister and wife of Agrippa, king of Judea, a woman of great beauty and refined allurements; but knowing that the connexion was disagreeable to the people of Rome, he gained the victory over his affections, and sent her away, notwith

Where was Vespasian when he was declared emperor?—Did the people approve of Vespasian's accession?—What was the result of the Jewish war?—What is the general character of Vespasian?—What expression did he use before his death?—How long did he reign?—What characterizes the beginning of Titus's reign?

standing their mutual passion. He next discarded those who had been the ministers of his pleasures. This moderation, added to his justice and generosity, procured him the appellation of *The delight of mankind*.

His courtesy and readiness to do good have been celebrated even by Christian writers; his principal rule being not to send away a person dissatisfied. One night recollecting that he had done nothing beneficial to mankind during the day, he cried out "I have lost a day." In the first year of his reign an eruption of Mount Vesuvius overwhelmed many towns, particularly those of Pompeii and Herculaneum; throwing the ashes into countries more than a hundred miles distant: upon this occasion Pliny the naturalist lost his life; being impelled by curiosity to observe the eruption, he was suffocated in the flames. This and other disasters were in some measure counterbalanced by the successes in Britain, under Agricola. This excellent general having been sent into Britain towards the end of Vespasian's reign, showed himself equally skilful in quelling the refractory and civilizing those that had submitted to the Roman power.

The Ordovices, or inhabitants of North Wales, with the isle of Anglesey, were the first that were subdued. He introduced the Roman mode of dress and living. He caused the sons of the nobility to be instructed in the liberal arts, and to be taught the Latin language. He induced them to build temples, theatres, and stately houses. Thus, by degrees, this barbarous people began to assume the manners of their conquerors. Upon account of these successes in Britain, Titus was saluted Emperor for the fifteenth time; but he did not long survive this honour, being seized with a violent fever, a little distance from Rome. He expired shortly after, but not without suspicion of treachery from his brother Domitian, in the forty-first year of his age, having reigned two years, two months, and twenty days. A. D. 81.

The beginning of DOMITIAN's reign was equally remarkable for his clemency, liberality and justice. But he soon began to show the natural deformity of his mind. He neglected all kinds of study, addicting himself to meaner pursuits, such as archery and gaming. He instituted contests in music, horsemanship, and wrestling; but banished philosophers and mathematicians from Rome. The meanness of his occupation in solitude was a contrast to these exhibitions; he spent his hours in catching flies and piercing them with a bodkin. Of his natural malevolence, his ungrateful treatment of Agricola afforded a convincing proof; being jealous of his military honours acquired in Britain, he was recalled, and ended his days in retirement.

Domitian ordered his statues to be made only of gold or silver. He assumed to himself divine honours, requiring to be addressed by the same appellation which they gave to the divinity. He caused numbers of the most illustrious senators to be put to death upon the most trifling pretences, and often threatened to extirpate their whole body entirely. Lucius Antonius, governor of Upper Germany, knowing how

What eruption happened in this reign? — What successes did his general gain in Britain? — How long did Titus reign? — Describe the character of Domitian. — What honour did he assume? — Who contended against him?

much the emperor was detested, resolved upon striking for the throne, at the head of a formidable army. His success was for some time doubtful, but he was at length totally routed.

But a period was soon to be put to this monster's cruelties. Among those whom he had suspected was his wife Domitia. It was the tyrant's method to put down the names of such as he meant to destroy in his tablets, which he kept about him. Domitia, fortunately happening to get a sight of them, was struck at finding her own name in the catalogue. Roused both by her fears and her resentments, she communicated the fact to several senators and officers of the household, who, like herself, were proscribed. A conspiracy was entered into, and the assassination of the tyrant was effected in the forty-fifth year of his age, and the sixteenth of his iniquitous reign. It was in this reign that John, the beloved Apostle, was banished to the isle of Patmos. Domitian was the last of the emperors commonly called the twelve Cæsars, among whom only three, Augustus, Vespasian, and Titus, have any claims upon the respect of posterity.

CHAPTER 26.

NERVA — TRAJAN — ADRIAN.

THE Senate loaded the memory of Domitian with every reproach. His statues were taken down, his inscriptions erased, and his funeral obsequies omitted. But the soldiers, whom he had loaded with favours, sincerely regretted their benefactor. The Senate chose Cocceius Nerva as his successor. He is said to have been of an illustrious family, either of Spain or of Crete (now Candia), and above sixty-five years old when called to the throne; an elevation which he owed solely to his virtues, moderation, respect to the laws, and the blameless tenor of his life. The people, long accustomed to tyranny, regarded Nerva's gentle reign with rapture. He made a vow that no senator of Rome should be put to death by his command, during his reign.

A sovereign of such generosity and mildness was, however, not without his enemies. Vigilius Rufus, who opposed his accession, was not only pardoned, but made his colleague in the consulship. Calpurnius Crassus, with some others who formed a conspiracy against him, he banished. But the most dangerous insurrection was that of the prætorian bands, of which it was difficult to stop the progress. So disagreeable a constraint upon the emperor's inclinations was attended with the most happy effects, as it caused the adoption of Trajan to succeed him. About three months afterwards, while in a violent passion with one Regulus, a senator, he was seized with a fever, of which he died, after a reign of one year, four months, and nine days. He was the first foreigner that had reigned in Rome.

On the death of Nerva, Trajan quitted Germany, where he had been

And with what success?—Repeat the particulars of his death.—What race ended in Domitian?—Who succeeded?—What was Nerva's character?—Whom did he adopt?—How long did Nerva reign?

governor; and when he arrived at Rome, he received a letter from Plutarch,* the philosopher, who had the honour of being his tutor, congratulating him on his elevation, and, after some excellent suggestions, adding, "if you follow these instructions, then shall I glory in having presumed to give them; if you neglect what I advise, then will this letter be my testimony that you have not erred through the counsel of Plutarch."

This good monarch's application to business, his moderation towards his enemies, his modesty in exaltation, his liberality to the deserving, his frugal management of the resources of the state, were the subjects of panegyric among his contemporaries, and continue to be the admiration of posterity. The first war he was engaged in after coming to the throne was with the Dacians, who, after a severe struggle, were routed with great slaughter, and Decebalus, their king, compelled to acknowledge himself a vassal to the Roman empire. The Roman soldiers in the above battle, wanting linen to bind up their wounds, the emperor tore his own robes to supply them.

The Dacians a second time renewed hostilities; and Trajan, to facilitate his conquest, built a stupendous bridge of twenty-two arches across the Danube. Then pursuing the war with vigour, he subdued the whole, and added it to the empire. On his return, he entered Rome in triumph. Having given peace and prosperity to the empire, he was loved, honoured, and almost adored. He adorned the city with public buildings, he freed it from such as lived by their vices, he entertained persons of merit with familiarity, and so little did he fear his enemies, that he could scarcely be induced to believe that he had any.

It would have been happy for Trajan's memory had he shown equal clemency to the Christians; but, about the ninth year of his reign, he looked upon them with a suspicious eye, and numbers of them were put to death. But, on finding that the Christians were an innocent and inoffensive people, he suspended their punishments.

During this reign, there was a dreadful insurrection of the Jews in most parts of the empire. This infatuated people, ever expecting some signal deliverance, took advantage of Trajan's expedition to the east, to massacre all the Greeks and Romans whom they could get into their power. The rebellion began at Cyrene, in Africa; from thence the flame extended to Egypt, and next to the isle of Cyprus. Shocking were the barbarities exercised on the unoffending inhabitants. However, the governors of the respective provinces opposed the tumultuous fury, and retaliated with much severity the cruelties of the Jews.

Trajan, on his return to Rome from his conquests in the east, died of an apoplexy, in the city of Seleucia, in the sixty-third year of his age, after a reign of nineteen years, six months, and fifteen days. (A. D. 117.)

* A native of Greece, who wrote the lives of illustrious men, &c.

Who wrote to Trajan at his elevation? — What is recorded of his character? — What conquest did he make? — Was he beloved by his people? — Did he reward merit? — What is a stain on Trajan's character? — What shocking barbarities were perpetrated by the Jews? — How long did Trajan reign?

Adrian, the nephew of Trajan, was chosen to succeed him. He began his reign by pursuing a course opposite to that of his predecessor, taking every method of declining war, and promoting the arts of peace. He made peace with the Parthians, and, satisfied with preserving the ancient limits of the empire, he seemed no way ambitious of extensive conquest. Adrian was one of the most remarkable of the Roman emperors for the variety of his endowments. He was highly gifted in all the accomplishments both of the body and mind. He composed with great beauty, both in prose and verse; he pleaded at the bar, and was one of the best orators of his time.

Nor were his virtues fewer than his accomplishments. His moderation and clemency appeared by pardoning the injuries he received when he was yet but a private man. One day meeting a person who had been his inveterate enemy, "my good friend," said he, "you have escaped, for I am made emperor." He was affable to his friends, and gentle to persons of meaner stations. It being his maxim, that he had been elected emperor, not for his own good, but for the benefit of mankind. These virtues were, however, contrasted by vices of considerable magnitude; or rather, he wanted strength of mind to preserve his rectitude of character without deviation.

CHAPTER 27.

ADRIAN'S EXPEDITION—ANTONINUS PIUS—MARCUS AURELIUS.

He was scarcely settled on the throne, when several of the northern barbarians began to be truly formidable to Rome. Adrian broke down the bridge over the Danube, which his predecessor had built, sensible that the same passage which was open to him was equally convenient to the incursions of his barbarous neighbours. Having first seen that all things were regulated at Rome for the safety of the public, he commenced his progress through the empire. It was one of his maxims that an emperor should, like the sun, diffuse vigour over all parts of the earth.

He therefore, with a splendid court, entered Gaul. From Gaul he went into Germany, thence to Holland, and he afterwards passed over into Britain, where, reforming many abuses, he built, for the security of the southern parts of the kingdom, a wall of wood and earth, extending from the river Eden, in Cumberland, to the Tyne, in Northumberland. From Britain, returning through Gaul, he went to Spain, his native country, where he was received with great joy. Returning to Rome, after continuing some time, he prepared for his journey to the east, which was hastened by a new invasion of the Parthians. He then visited the famous city of Athens, where, making a considerable stay, he was initiated into the Eleusinian mysteries,* which were accounted

* These were instituted in honour of Ceres.

What course did Adrian pursue?—What virtues did he possess?—Had he any vices?—What incursions were made by the barbarians?—Relate Adrian's travels

the most sacred in the Pagan mythology. In this place, he remitted the severity of the Christian persecution. He was even so far reconciled to this sect as to think of introducing Christ among the number of the gods.

From thence he crossed to Africa, and spent much time in reforming abuses and erecting magnificent buildings. Among the rest he ordered Carthage, in Africa proper, to be rebuilt; and Adrianople, the second city of European Turkey, to be repaired. After returning to Rome, he travelled a second time into Greece; passed over into Asia Minor, Syria and Palestine, Arabia and Egypt, where he ordered Pompey's tomb to be repaired and beautified. He gave orders for the rebuilding of Jerusalem, which was performed with great expedition, by the assistance of the Jews, who now began to conceive hopes of being restored to their long-lost kingdom. These expectations only served to aggravate their calamities; for being incensed at the Pagan and Christian worshippers, they fell upon them with merciless cruelty. The Jews were retaliated upon by the Romans, with the demolition of their best towns, and the loss of many thousands who fell in battle.

Having spent thirteen years in travelling and reforming the abuses of the empire, Adrian resolved to end his days at Rome; and nothing could be more grateful to the people than this resolution. Though he now began to grow old and unwieldy, he remitted not his former assiduity to the public welfare. His chief amusement was in conversing with the most celebrated men in every art and science. He extended the protection of the law to slaves, forbidding masters to kill them, as had been before allowed. At length finding his strength declining, he adopted Antoninus as his successor.

His bodily infirmities became at last so insupportable, that he desired some of his attendants to despatch him. Antoninus, however, would by no means permit any of his domestics to be guilty of so great an impiety, but used all the arts in his power to reconcile the emperor to sustain life. He was frequently heard to cry out, "how miserable a thing is it to seek death and not to find it." At length the moment arrived which terminated his mortal sufferings. He expired while repeating the stanzas so well known,* in the sixty-second year of his age, after a prosperous reign of twenty-one years and eleven months.

Titus Antoninus, (A. D. 183,) at the time he succeeded to the throne, was above fifty years old, and had passed through the most important offices of the state with great integrity and application. His virtues in

* *Animula, vagula, blandula,
Hospes, comesque, corporis;
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos.*

*Oh fleeting spirit, wandering fire,
That long hast warmed my tender breast;
Wilt thou no more my frame inspire?
No more a pleasing, cheerful guest?
Whither, ah whither art thou flying?
To what dark undiscovered shore?
Thou seem'st all trembling, shivering, dying,
And wit and humour are no more.*

POPE.

Did he order Carthage to be rebuilt?—What disaster happened to the Jews?—How long did the emperor Adrian spend in travelling?—How long did he reign?—What was his age?

private life were no way impaired by exaltation, as he showed himself one of the most excellent princes for justice, clemency, and moderation. He was surnamed the *Pious*, both for his tenderness to his predecessor, Adrian, when dying, and for his attachment to the religion of his country. He was an eminent rewarder of learned men, to whom he gave large pensions and great honours; drawing them from all parts of the world. He sent for Apollonius, the famous Stoic philosopher, to instruct his adopted son, Marcus Aurelius. But while the good emperor was thus employed in making mankind happy; in directing their conduct by his own example; or reproving their follies with the keenness of rebuke, he was seized with a violent fever. In the presence of his friends and principal officers, he confirmed the adoption of Aurelius, and expired in the seventy-fifth year of his age, after a prosperous reign of twenty-two years and almost eight months.

Marcus Aurelius, (A. D. 161,) though left sole successor, took Lucius Verus as his associate and equal in the government. Aurelius was as remarkable for his virtues and accomplishments as Verus was for his ungovernable passions and debauched morals. The one was an example of the greatest goodness and wisdom; the other of ignorance, sloth, and extravagance. Shortly after the two emperors were settled on the throne, the empire was attacked on every side by the barbarous nations which surrounded it. The Catti invaded Germany and Rhætia, but were repelled by Victorinus. The Britons likewise revolted, but were repressed by Callifurnius. The Parthians, under their king Vologeses, made an irruption more dreadful than either of the former, destroying the Roman legions in Armenia, then entering Syria, driving out the Roman governor, and filling the whole country with terror and confusion. Verus marched in person to oppose these barbarians; but upon entering Antioch, he gave an indulgence to every appetite, leaving all the glory of the field to his lieutenants, who fought against the invaders with great success.

In four years the Romans entered far into Parthia, and subdued it; but on their return, more than half their army perished by pestilence and famine. However, Verus resolved to enjoy the honours of a triumph, so hardly earned by others, and he returned to Rome, to partake of one with Aurelius, which was solemnized with great pomp and splendour. But his return seemed fatal to the empire; for his army carried the plague from Parthia, and disseminated the infection into the provinces through which it passed.

Nothing could exceed the miserable state of the empire upon the return of Verus. He himself, unawed by example or the calamities surrounding him, was giving way to unheard-of debaucheries; a raging pestilence was spreading terror and desolation through all parts of the western world; the barbarous nations around the empire were making their irruptions even into Italy itself; a violent persecution raged

What was the character of Antoninus?—How long did he reign?—Whom did he adopt?—Did Aurelius reign alone?—What were the characteristics of the two emperors?—What eruptions were made?—What was the success of the Parthian expedition?—In what state was the empire at the return of Verus?

against the Christians in all parts of the empire; and Justin Martyr, Polycarp, and a prodigious number, suffered martyrdom. In this scene of universal tumult, desolation, and distress, there was nothing left but the virtues and the wisdom of one man to restore tranquillity, and bring back happiness to the empire. Aurelius began his endeavours by marching against the Marcomanni and Quadi, taking Verus with him. They came up with the Marcomanni, near the city of Aquileia, and, after a furious engagement, routed their whole army. Verus was seized with an apoplexy on his return to Rome, and expired, after he had reigned, in conjunction with Aurelius, nine years, at the age of thirty-nine. (A. D. 171.)

Aurelius, who had hitherto sustained the fatigues of governing not only an empire, but his colleague, began to act with greater diligence and more vigour than ever. After subduing the Marcomanni he returned to Rome, where he resumed his endeavours to benefit and improve mankind. This good emperor, having detected Avidius in a conspiracy against him, generously granted him his pardon. Some who were near his person took the liberty to blame his conduct, saying, that Avidius would not have been so generous had he been conqueror; to this the emperor sublimely replied, "I never served the gods so ill, or reigned so irregularly, as to fear Avidius could be conqueror."

Having restored prosperity to his subjects and peace to mankind, he was informed that the Scythians, and other barbarous nations of the north, were invading the empire. He once more resolved to expose his aged person in the defence of his country, and made speedy preparations to oppose them. He spent three days in giving the people lectures on regulating their lives; and then departed upon his expedition, amidst the prayers and lamentations of his subjects. Upon going to open his third campaign, he was seized at Vienna with the plague, which stopped the progress of his success. His fears for the youth and unpromising disposition of Commodus, his son and successor, seemed to give him great uneasiness. He therefore addressed his friends and the principal officers that were gathered round his bed, that, as his son was now losing one father, he hoped he would find many in them: he expired soon after, in the fifty-ninth year of his age, having reigned nineteen years; and with him seemed to die the glory and prosperity of the empire.

CHAPTER 28.

COMMODUS—PERTINAX—SEPTIMIUS SEVERUS.

THE merits of Aurelius procured Commodus an easy accession to the throne. Great care had been taken of his education; and though it was notorious that weakness of intellect had made him the slave of unworthy favourites, it was hoped that the bright example of his father would lead him to reject the counsellors of his youth and the compa-

How long did Verus reign?—What conduct did Aurelius pursue after the death of Verus?—Where did Aurelius die?—How long had he reigned?

nions of his follies, when he came to direct an empire. But his whole reign was a tissue of wantonness and folly, cruelty and injustice, rapacity and corruption. He went with his associates to brothels; spent the day in feasting, and the night in the most abominable debaucheries. He would sometimes go about the markets, in a frolic, with small wares, as a petty chapman; sometimes he affected to be a horse-courser; at other times he drove his own chariot in a slave's habit.

It was his method, like that of Domitian, to set down in a roll the names of such as he intended to put to death. Marcia, his concubine, accidentally obtained a sight of this roll, and was alarmed at seeing her own name in it, and also those of Lætus, his general, and Electus, his chamberlain. She immediately revealed her terrors to Lætus and Electus, who, perceiving their dangerous situation, instantly resolved upon the tyrant's death, and they succeeded in strangling him, in the thirty-first year of his age, after an impious reign of twelve years and nine months. (A. D. 192.)

HELVIVS PERTINAX, whose virtues and courage rendered him worthy of the most exalted station, and who had been previously fixed upon to succeed, was carried to the camp by the conspirators, and proclaimed emperor, in the sixty-eighth year of his age; and, soon after, the citizens and senate acknowledged him. Nothing could exceed the justice and wisdom of this monarch's short reign. But the prætorian soldiers, whose manners he had attempted to reform, having been long corrupted by the indulgence and profusion of their former monarch, resolved to dethrone him; and, marching through the streets in a tumultuous manner, they entered his palace, without opposition, where a Tungrian soldier struck him dead with a blow of a lance, after he had reigned but three months.

(A. D. 201.) The soldiers made proclamation that they would sell the empire to him that would give the most. Two bidders were found, Sulpician and Didius; the former, a consular person, prefect of the city, and son-in-law to the late emperor Pertinax; the latter, a consular person likewise, and the wealthiest man in the city. The offers of Didius, who produced immense sums of money, prevailed. The soldiers instantly swore to obey him as emperor; and being conducted to the senate-house, he addressed the few that were present in a laconic speech: "Fathers, you want an emperor, and I am the fittest person you can choose." The choice of the soldiers was confirmed by the Senate, and Didius was acknowledged emperor in the fifty-seventh year of his age. He gave himself up to ease and inactivity, utterly regardless of the duties of his station. He was mild and gentle, indeed, but that avarice, by which he became opulent, still followed him in his exaltation, and it soon made the army detest him. The people also, against whose consent he was chosen, were not less his enemies.

Soon after, SEPTIMIUS SEVERUS, an African by birth, being proclaimed

How did Commodus conduct himself? — What occasioned his death? — What date? — How long did Helvetius Pertinax reign? — How was the kingdom then disposed of? — Did Didius give satisfaction? — What was his particular vice? — Who was Severus?

by his army, began by promising to revenge the death of Pertinax.—Didius, upon being informed of his approach towards Rome, sent ambassadors, offering to make him a partner in the empire. But Severus rejected his offer; and the Senate, perceiving the weakness and timidity of their present master, abandoned him. Didius was despatched soon after by order of the Senate, and Severus was proclaimed in his stead.

SEVERUS having overcome Niger and Albinus, who were his competitors for the empire, assumed the reins of government, uniting great vigour with the most refined policy; yet his African cunning was considered as a singular defect in him. He is celebrated for his wit, learning, and prudence, but execrated for his perfidy and cruelty. In short, he seemed equally capable of the greatest acts of virtue and the most bloody severities. Having previously confided the government, out of domestic policy, to one Plautian, a favourite, to whose daughter he married his son Caracalla, he set out against the Parthians, (A. D. 198,) who were then invading the frontiers of the empire. He prosecuted the war with his usual expedition and success, and at length returned to Rome in triumph.

During this interval, Plautian, who had been left to direct the affairs of Rome, began to think of aspiring to the empire himself. Upon the emperor's return, he employed a tribune of the prætorian cohorts to assassinate both him and his son Caracalla. The tribune informed Severus of his favourite's treachery, and Caracalla shortly after despatched him with his sword.

Severus afterwards undertook an expedition into Britain, (A. D. 208,) where the Romans were in danger of being destroyed, or compelled to flee the province. After appointing his two sons, Caracalla and Geta, joint successors in the empire, he landed with them in Britain; and leaving Geta in the southern parts of the province, which had continued in obedience, he marched, with Caracalla, against the Caledonians.—He prosecuted his successes with such vigour, that he compelled the enemy to sue for peace. For the better security of that province, he built that famous wall which still goes by his name, extending from Solway Frith on the west, to the German ocean on the east. He did not long survive his successes here, but died at York, in the sixty-sixth year of his age, after an active, though cruel reign, of about eighteen years.

CHAPTER 29.

CARACALLA AND GETA—ALEXANDER SEVERUS—MAXIMIN—
PHILIP—DECIUS—GALLUS.

CARACALLA and GETA, (A. D. 211,) being acknowledged emperors by the army, began to show a mutual hatred to each other, even before their arrival at Rome. But Caracalla, being resolved to govern alone,

How did he gain the throne?—In what manner did he govern?—What is he celebrated for?—What conspiracy was formed against Severus?—Relate his expedition into Britain?—What wall did he build?—Where did he die?—How long had he reigned?—Who succeeded?

furiously entered Geta's apartment, and followed by ruffians, slew him in his mother's arms. The barbarities of this monster exceeded whatever was done by Domitian or Nero. His tyrannies at length excited the resentment of Macrinus, the commander of the forces in Mesopotamia, who employed one Martial, a centurion of the guards, to despatch him, after a cruel reign of six years.

The soldiers, after a suspense of two days, fixed upon Macrinus to succeed, (A. D. 217,) who took all possible methods to conceal his being privy to Caracalla's murder. The Senate confirmed their choice shortly after, and permitted him to take his son, Diadumenianus, as a partner in the empire. Macrinus was fifty-three years old when he entered upon the government of the empire. He was of obscure parentage, some say by birth a Moor, who, by the mere rotation of office, being made first prefect of the prætorian bands, was now by treason and accident called to fill the throne. He, together with his son, Diadumenianus, was assassinated, after a reign of one year and two months.

The Senate and citizens of Rome being obliged to submit to the appointment of the army, Heliogabalus, (A. D. 218,) son of Caracalla, ascended the throne at the age of fourteen. His short life was a mixture of effeminacy, lust, and extravagance. In the small space of four years, he married six wives, and divorced them all. He built a senate-house for women, of which his mother was made president. To his other follies he added cruelty and boundless prodigality. But his soldiers mutinying, as was now usual with them, they dragged him through the streets with the most bitter invectives, and having despatched him, they threw his body into the Tiber, with heavy weights affixed to it, that none might afterwards find or give it burial. This was the ignominious death of Heliogabalus, in the eighteenth year of his age, after a detestable reign of four years.

(A. D. 222.) ALEXANDER SEVERUS, his cousin-german, succeeded Heliogabalus, and was declared emperor without opposition. To the most rigid justice he added the greatest humanity. He loved the good, and was a severe reprover of the lewd and infamous. Such were his talents, and such the solidity of his judgment, that, though but sixteen years of age, he was considered as having acquired the wisdom of experience. About the thirteenth year of his reign, the Upper Germans, and other northern nations, passed the Rhine and the Danube with such fury that all Italy was thrown into the most extreme consternation.—The emperor made what levies he could, and went in person to stem the torrent, which he speedily effected: It was in the course of his successes against the enemy that he was cut off by a mutiny among his own soldiers, in the twenty-ninth year of his age, after a prosperous reign of thirteen years and nine days.

MAXIMIN, (A. D. 235,) who had been the chief promoter of the sedition against Alexander, was chosen to succeed. He was born of obscure parentage, being the son of a poor herdsman of Thrace. He had

What was his end?—Who next ascended the throne?—How long did he reign?—What is the character of Heliogabalus?—How did Alexander govern?—How long did he reign?

enlisted into the Roman army, where he soon became remarkable for his great strength and courage. This gigantic man, we are told, was eight feet and a half high; and his strength was so great that he was able to draw a carriage which two oxen could not move. He had been equally remarkable for his simplicity, discipline, and virtue; but upon coming to the empire, he showed himself one of the greatest monsters of cruelty that had ever disgraced power; fearful of nothing himself, he seemed to sport with the terrors of all mankind.

However, his cruelties did not retard his military operations. He overthrew the Germans in several battles, and wasted a great extent of their country with fire and sword. In every duty of the camp, he himself took as much pains as the meanest sentinel, showing incredible courage and assiduity. This remarkable man was assassinated by the army, after a usurpation of about three years, in the sixty-fifth year of his age. Pupienus (A. D. 238,) and Balbinus succeeded, and continued emperors for some time, but the prætorian soldiers at length slew them both, and proclaimed Gordian, the grandson of him who was slain in Africa. He was but sixteen years old when he began to reign; but his virtues seemed to compensate for his want of experience. He was killed, after a successful reign of nearly six years, by the order of Philip, an Arabian, whom he had appointed to succeed him.

PHILIP, having thus murdered his benefactor, was acknowledged emperor by the army. He associated his son, a boy of six years old, as his partner in the empire. Philip commanded in Mesopotamia, and, in order to secure his power, made peace with the Persians, and marched his army towards Rome. However the army revolting in favour of Decius his general, he was murdered by one of his sentinels, after a reign of about five years. He died in the forty-fifth year of his reign.

DECIUS was universally acknowledged his successor. His activity and wisdom seemed in some measure to retard the hastening decline of the Roman empire. The Senate deemed him not inferior to Trajan, and indeed he appeared to consult the dignity and the benefit of the empire, if we except his cruel persecution of the Christians. But the disputes between the Pagans and the Christians, within the empire, and the irruptions of barbarous nations from without, enfeebled it beyond the power of remedy. He was killed in an ambuscade of the enemy, in the fiftieth year of his age, after a short reign of two years.

GALLUS, who had betrayed the Roman army, had address enough to get himself declared emperor, (A. D. 251). He was the first who bought a dishonourable peace from the enemies of the state; paying a tribute to the Goths, whom he ought to have repressed. He was lost in debauchery and sensuality. The Pagans were allowed the power of persecuting the Christians through all parts of the state.

These calamities were succeeded by a pestilence from heaven, which widely extended for several years; and also by a civil war, which followed between Gallus and Æmilianus, who, having gained a victory

How did Maximin conduct himself?—How long did he reign?—Who succeeded?
 —By what means did Philip gain the empire?—How was he killed?—What age?
 —Relate the particulars of the reign of Decius.—What was the conduct of Gallus?

over the Goths, was declared emperor by his conquering army. Both Gallus and his son were slain by Æmilianus, in a battle fought in Mæsia. He died in the forty-seventh year of his age, after an unhappy reign of two years and four months, in which the empire suffered inexpressible calamities. (A. D. 253.) The Senate refused to acknowledge the claims of Æmilianus, and he was slain by his own troops, after a short reign of three or four months.

CHAPTER 30.

VALERIAN AND HIS SUCCESSORS.

VALERIAN was chosen by the army to succeed to the throne. He seemed to set about reforming the state with a good and vigorous mind; but reformation was grown almost impracticable. In a war with the Persians, their king Sapor took him prisoner, and the indignities and cruelties practised upon this unhappy monarch are almost incredible. Sapor used him as a footstool for mounting his horse, observing that it was the best attitude for a statue to be erected to his memory. After a seven years, sufferance of such horrid indignities, the cruel Persians commanded the prisoner's eyes to be plucked out, and afterwards caused him to be flayed, his skin dressed, dyed red, and exposed as a monument of the Persian monarch's triumph.

When Valerian was taken prisoner, GALLIENUS, his son, promising to revenge the insult, was chosen emperor. (A. D. 259.) But it was soon discovered that he sought rather the splendors than the toils of empire, and he gave himself up to ease and luxury. At this time no fewer than thirty pretenders, who are commonly known by the name of the *thirty tyrants*, were contending for the crown. After supporting their claims for a short time, by force of arms, they returned to their original obscurity. Gallienus having been killed by his own soldiers, when engaged in the siege of Milan, was succeeded, (A. D. 268,) by Flavius Claudius.

CLAUDIUS, was joyfully accepted by all orders of the state. He was a man of great valour and conduct, whose reign was chiefly occupied in repelling the attacks of the Gothic invaders, who had long continued to make irruptions into the empire. After a great victory obtained over them, he was seized with a pestilential fever in Pannonia, which terminated a reign of little more than two years; to the great regret of his subjects, and the irreparable loss of the Roman empire.

AURELIAN was next chosen by the army on account of his military talents, and acknowledged by all the states of the empire. This active monarch was of obscure parentage, and had passed through all the gradations of military duty. He was of unshaken courage and amazing strength. In one engagement he killed forty of the enemy with

How was Gallus slain?—What date?—Was Æmilianus acknowledged emperor?—What was the unhappy fate of Valerian?—Did any pretenders contend with Gallienus for the crown?—What are the principal events in the reign of Claudius?—What was remarkable in Aurelian?

his own hand, and at different times above nine hundred. In valour and expedition he was compared to Julius Cæsar, and only wanted mildness and clemency to be his equal.

Among those who were compelled to submit to his power was the famous Zenobia, queen of Palmyra. He subdued her country and took her prisoner, and she was reserved to grace his triumph. She was afterwards allowed such an income as maintained her in almost her former splendour. But the emperor's severities were the cause of his destruction: his secretary, having been threatened by him for some fault, formed a conspiracy against him, and slew him as he was travelling in Thrace towards Byzantium, in the sixtieth year of his age, after a very active reign of almost five years.

After an interregnum of about eight months, the Senate made choice of TACITUS, a man of great merit, but by no means ambitious of the honour, being at that time seventy-five years old. His measures were wise, his habits temperate, and his disposition amiable. After enjoying the empire about six months, he died of a fever, in his march to oppose the Persians and Scythians.

Upon the death of Tacitus, his half-brother took upon himself the title of emperor, in Cilicia; but being defeated by Probus, the army, as if by common consent, exclaimed that Probus should be emperor.—He had been early distinguished for his discipline and valour, nor were his activity and courage less apparent when elected to the empire. Every year produced fresh irruptions, which threatened universal desolation.

Perhaps, at this time, no abilities, except those of Probus, were capable of opposing such united invasions. He was slain by some of his soldiers, whom he had offended by employing them in draining a fen, after an active reign of six years and four months. He was succeeded by Carus. The reign of CARUS, and that of his two sons, Carinus and Numerian, were short and destitute of interest. Carus was killed by lightning in his tent. Numerian was assassinated by his father-in-law, Aper, who aspired to the crown, but was defeated by Diocletian, who slew the murderer, and ascended the throne with the approbation of the army and Senate.

DIOCLETIAN was a person of mean birth; he received his name from the town in which he was born, (A. D. 284.) He owed his exaltation to his merit, having passed through all the gradations of office with sagacity, courage, and success. In his time the *northern hive*, as it was called, the Scythians, Goths, Sarmatians, Alani, &c., poured down its swarms of barbarians upon the southern empire. On account of the numerous enemies which Diocletian had to oppose, he made MAXIMIAN his associate; and afterward took two other colleagues, whom they termed Cæsars—*Constantius Chlorus*, and *Galerius*. In 303, Diocletian began to persecute the Christians with great cruelty.

What occasioned his death?—How old was he?—Who was next chosen?—How long did he reign?—Who succeeded Tacitus?—What was he distinguished for?—How long did Probus reign?—Who succeeded?—What happened in the reign of Diocletian?—Whom did he take as partner?—Did he persecute the Christians?

After gaining many victories over the barbarians, and in the midst of his triumphs, Diocletian and Maximian (his partner in the empire,) surprised the world by resigning their dignities on the same day—1st May, A. D. 304, and both retiring to private stations. Diocletian's reign of twenty years was active and vigorous. His authority, though tinged with severity, was supposed to be adapted to the depraved state of morals at that time.

Upon the resignation of the two emperors, the two Cæsars, whom they had before chosen, were universally acknowledged as their successors. CONSTANTIUS was virtuous, valiant, and merciful; GALERIUS was brave, but brutal, incontinent, and cruel. On coming into power they readily agreed to divide the empire; Constantine was appointed to govern the western parts, and died at York, in Britain, A. D. 306, appointing Constantine, his son, as his successor. Galerius was seized with a disorder, which baffled the skill of his physicians, and carried him off.

CHAPTER 31.

CONSTANTINE.

CONSTANTINE, afterwards surnamed the Great, had some competitors at first for the throne. Among the rest was Maxentius, who was at that time in possession of Rome, and a steady assertor of Paganism. It was in Constantine's march against that usurper, we are told, that he was converted to Christianity, by a very extraordinary appearance. One evening, the army being on its march towards Rome, Constantine, sensible of the dangers of his expedition, sent up his ejaculations to heaven to direct him in the path he should pursue. As the sun was declining there suddenly appeared a pillar of light in the heavens, in the fashion of a cross, with this inscription—ΤΟΤΩ ΝΙΚΑ, *In this overcome.*

An appearance so extraordinary created astonishment, both in the emperor and his whole army. The account goes on to say, that the emperor was further encouraged by visions the same night; and that the day following, he caused a royal standard, like that which he had seen in the heavens, to be carried before him in his wars, as an ensign of victory and celestial protection. After this he consulted with the principal teachers of Christianity, and made a public avowal of that holy religion.

Constantine, having thus attached his soldiers to his interest, who were mostly of the Christian persuasion, entered Italy with ninety thousand foot, and eight thousand horse, and advanced almost to the gates of Rome. Maxentius advanced from the city with a large army. The engagement was fierce and bloody; but victory declared in favour of Constantine. Maxentius was drowned in his flight, by the breaking

Did they resign their government? — What date? — Who divided the empire? — Where did Constantine die? — What date? — What is told of Constantine the Great's conversion? — Did he publicly avow Christianity? — Did Constantine overcome his rival for the crown?

down of the bridge as he attempted to cross the Tiber. Constantine, on entering the city, caused the cross to be placed at the right of all his statues. Edicts were soon after issued, declaring that the Christians should be eased of all their grievances, and received into places of trust and authority.

Things continued in this state for some time, Constantine contributing to the interests of religion and the revival of learning. But in the midst of these assiduities the empire was again disturbed by the preparations of Maximin, who governed in the east, and who seemed desirous to resume his power. A general engagement ensued between him and Licinius (whom Constantine had associated with him in the government), in which Maximin suffered a total defeat. He was preparing however another army, when his death prevented the conflict. As he died by a very extraordinary kind of madness, the Christians ascribed it to the judgment of heaven. But this was an age in which false opinions and false miracles made up the bulk of every history.

Constantine and Licinius thus remaining undisputed possessors of the empire, a rupture soon occurred between them, and both sides exerted their power to gain the ascendancy; and at the head of very formidable armies came to an engagement near Cybalis, in Pannonia. Constantine, previous to the battle, in the midst of his Christian bishops, begged the assistance of heaven; while, Licinius, with equal zeal, called upon the Pagan priests to intercede with the gods in their favour. Constantine was victorious; and in a second engagement Licinius was entirely defeated, and rendered himself up to the victor, who, for his rebellion, some time afterwards, put him to death.

Constantine, thus becoming sole monarch, resolved to establish Christianity on a sure basis. He commanded, that in all the provinces of the empire, the orders of the bishops should be implicitly obeyed. He called, also, a general council at Nice, to repress the heresies that had already crept into the church. But, though he restored tranquillity to his dominions, he could not ward off calamities at home. Historians are much at variance as to the motives which induced him to put his wife Fausta, and his son Crispus, to death. The most plausible account is, that Fausta, the empress,—a woman of great beauty, but of extravagant desires, had long, though secretly loved Crispus, Constantine's son by a former wife. She attempted in vain to inspire this youth with a mutual passion. This produced an explanation, which proved fatal to both. Constantine, fired at once with jealousy and rage, condemned both to death.

Constantine now found leisure to execute his design of removing the seat of government from Rome to Byzantium, a more central part of the empire, which he enlarged, and named from himself Constantinople, (A. D. 330). The city he beautified with magnificent edifices, and dedicated it to the God of Martyrs; and in two years after repaired thither with his whole court.

What is told of Maximin?—What was told of his death?—Did Constantine contend with Licinius?—What domestic troubles did Constantine encounter?—Whither did he remove the seat of government?

This removal produced no immediate change in the government of the empire. The inhabitants of Rome, though reluctant, submitted to the change, nor was there for two or three years any disturbance in the state; until at length the Goths, finding that the Romans had withdrawn all their garrisons along the Danube, renewed their inroads, and ravaged the country with unheard-of cruelty. Constantine, however, soon repressed their incursions.

A great error ascribed to Constantine, is the dividing the empire among his sons. Constantine, the eldest, commanded in Gaul, and the western provinces: Constantius, the second, governed Africa and Illyricum: and Constans, the youngest, ruled in Italy. This division of the empire further contributed to its downfall: for the united strength of the state being no longer brought to repress invasions, the barbarians, though often defeated, conquered at last. When Constantine was above sixty years old, and had reigned above thirty, he found his health decline. His disorder, which was an ague, increasing, he went to Nicomedia, where, finding himself without hopes of a recovery, he caused himself to be baptized. He soon after received the sacrament and expired.

CHAPTER 32.

SUCCESSORS OF CONSTANTINE—JULIAN.

THE character of Constantine has been as extravagantly lauded by his friends as it has been unjustly depreciated by his enemies; but in truth his conduct varied with his circumstances, and the hero, whom adversity could not subdue, degenerated into a cruel and dissolute tyrant, under the influence of uninterrupted prosperity. The private assassination of his son Crispus, and the murder of his nephew, and of a great number of the most respectable imperial officers, affix an indelible stain on the character of Constantine, which is aggravated by the knowledge, that in the midst of these cruel executions, the imperial court was the theatre of the most degrading licentiousness and profligate debauchery. Christian writers have been too eager to extenuate the vices and palliate the crimes of the first Christian emperor; as if the character of a great religious revolution was to be estimated by the demerits of the instrument by which it was effected; but they should remember that God has, in many instances, made even the vices of men subservient to the great designs of his moral government.

On the death of Constantine, his three sons, Constantine, Constantius, and Constans, succeeded to the empire. Though they had been carefully educated, they resembled each other as much in their vices as their names. They planned a conspiracy for the judicial murder of their nearest relation; and a forged scroll, purporting to be the will of the late emperor, was produced by the Bishop of Nicomedia, who had

What is said of the Goths at this time?—Were they successful?—How did Constantine divide the kingdom?—How long did he reign?—How old was he at his death?—What character do historians give to Constantine?—What course did his sons pursue on coming to the throne?

been bribed for the purpose, in which Constantine was made to declare that he had been poisoned by his brothers, and represented as supplicating his children for vengeance. Under this pretext the whole of the Flavian family was menaced with destruction, and it was with difficulty that Gallus and Julian, the youngest children of Julius Constantius, were saved from the hands of the assassins.

This was followed by a partition of the empire among the three brothers. Constantine, the elder, received titular supremacy, and the possession of the capital; Thrace, and the Asiatic provinces, were assigned to Constantius; while Constans was acknowledged master of Italy, Africa, and Illyricum.

Constantius was soon involved in a long and dangerous war for the defence of his new dominions against Sapor, king of Persia. After a series of campaigns, in which the provinces were greatly devastated, the war was concluded by treaty, after it had lasted twelve years.—Three years had scarcely elapsed since the partition of the empire, when Constantine fell in a civil war with his brother Constans, (A. D. 350,) whose subsequent administration of ten years completely alienated the affections of the soldiers and the people. The general discontent induced Magnentius, a soldier of fortune, to raise the standard of revolt in Gaul, and Constans, before he had time to escape, was taken and slain. Immediately after, the Illyrian regions saluted their general Vetranio emperor, and his rebellion was sanctioned by the princess Constantia. However, Constantius, on his return from Syria, easily seduced the simple Vetranio into a treaty, and reduced him to a private station. War was then declared against Magnentius, who received a decisive overthrow at Mursa, in Pannonia, and soon after he slew himself in despair.

Gallus, who, with his brother Julian, had escaped the ruin of the Flavian family, had been released from prison by Constantius, associated in the government with the title of Cæsar, and united in marriage to the princess Constantia. But the latter circumstance proved his ruin: stimulated by his wife, an ambitious and depraved woman, he provoked the jealousy of Constantius by outraging his authority, and after a mock examination, he was put to death like the meanest criminal.

Besides the reigning emperor, Julian was now the only surviving member of the Flavian family, and he owed his safety to the generous interference of the empress Eusebia. Educated in the philosophical schools in Athens, he had been induced to reject the pure doctrines of Christianity for the delusive dreams of Pagan philosophy, and thus earned the title of the *Apostate*. He was raised to the dangerous elevation his brother had enjoyed, and invested with the dignity of a Cæsar.

He was sent to defend the province of Gaul, then devastated by the German barbarians, and showed by his conduct that the cultivation of

How was the empire divided? — What country had each? — What struggles disturbed the empire? — Relate what happened to Gallus. — Who was the cause of it? — Who was Julian? — What title did he obtain?

polite literature is not incompatible with the wisdom of a statesman the skill of a general, or the courage of a hero. His soldiers had resolved to proclaim him emperor; and a civil war was on the point of commencing, when it was prevented by the death of Constantius, who, (A. D. 361,) notwithstanding his rebellion, named Julian as his successor.

The news of Julian's accession was hailed by the philosophers and the adherents to the old heathen system with extravagant pleasure, but it filled the hearts of the Christians with suspicion and dismay. The principles of enlightened toleration formed no part of his philosophy; rewards were proffered to all who would apostatize to the imperial creed, and penal disqualifications imposed on those who adhered to the pure religion of the gospel. It is said, indeed, that Julian did not persecute the Christians, and it is true that he made no martyrs; but it were idle to deny that penal and disqualifying laws are as much instruments of persecution as the torture of the rack, or the axe of the executioner. The condition of the Jews, so directly in accordance with the prophecy of Christ, was a standing proof of Christianity, too decisive to escape the notice of its crafty adversary. To remove its effects, Julian resolved to rebuild the temple of Jerusalem; but the workmen were miraculously dispersed, and the attempt was not repeated.

Julian led a powerful army against the Persians, and for some time enjoyed uninterrupted success. But at length he was mortally wounded in a skirmish with the Persian troops.

JOVIAN, one of the imperial domestics, was chosen by the army, and the first act of his reign was to conclude a dishonourable peace with Sapor. He then made a public profession of the Christian faith, and issued an edict for the establishment of universal toleration; but on his way to Constantinople, he unfortunately was suffocated by the mephitic vapours of a room freshly plastered, after a short reign of eight months.

CHAPTER 33.

VALENTINIAN — VALENS — GRATIAN — THEODOSIUS.

AFTER an interregnum of ten days, Valentinian, the son of a Pannonian nobleman, was elected to fill the vacant throne. He shared his authority with his brother Valens, to whom he entrusted Constantinople and the eastern provinces; the western dominions he reserved for himself, and made Milan the seat of his government. Thus were the Roman territories divided into the Eastern and Western empires. (A. D. 364.)

The empire of Valens was disturbed by the revolt of Procopius, whose only merit was his relationship to the emperor Julian; and after his defeat by the bitter persecution of the Catholic Christians, whom

Whom did Constantine name as his successor?—How did Julian behave towards the Christians?—Did he succeed in building the temple at Jerusalem?—How did Julian come by his death?—What are the particular events of Jovian's reign?—Who next enjoyed the empire?—How was it divided?—What was the state of each empire?

Valens, a zealous professor of the Arian heresy, determined to destroy. Valentinian, on the contrary, established perfect toleration in his dominions, and studiously discouraged all persecution on account of religious opinions.

But the barbarous nations on the northern frontiers of the empire began now to threaten the calamities that they subsequently inflicted. The Gothic and Sarmatic nations could no longer be confined by the line of the Danube; a formidable coalition of the German tribes called the Allemanni, menaced Gaul; and Southern Britain was invaded by the Picts and Scots. To the latter province the emperor sent Theodosius, the bravest and most popular of the imperial generals; while he himself hastened to meet the barbarians of the Rhine and Upper Danube. In Britain, Theodosius not only repelled the invaders, but extended the boundaries of the Roman province. Nor was the emperor's success less decided, and he drove his enemies to sue for peace. When the ambassadors came into the presence of Valentinian, he upbraided them in the most bitter terms, and worked himself into such a convulsion of passion, that he burst a blood-vessel, and expired in a few moments in the arms of his attendants.

GRATIAN succeeded his father; but was forced to associate with himself in the empire his brother Valentinian II., as yet an infant. Scarcely had he assumed the government, when he received pressing solicitations from his uncle Valens to aid in the defence of the eastern empire which the insurrection of the Goths menaced with destruction. These Goths, being driven from their native soil by the Huns, had supplicated the emperor Valens to locate them in some part of his dominions. He readily assigned to them the waste lands of Thrace, but neglecting to provide for their immediate support, hunger drove them to rebellion, and they now seemed on the point of destroying the empire that had afforded them protection.

Gratian readily prepared to aid his uncle; but was delayed by a new war with the Allemanni till Valens had been forced to an engagement near Adrianople, in which he perished with the greater part of his army. When Gratian received the fatal news, he was on his march; but it was too late to save his uncle. Being too sensible of the dangers that threatened the western empire, to distract himself with the affairs of the eastern, he chose as his colleague, Theodosius, the son of the conqueror of Britain, and invested him with the imperial purple. Theodosius soon restored the sinking fortunes of the eastern empire, and compelled the Goths to submit.

Hitherto the conduct of Gratian had merited and obtained the applause of his subjects; but from a variety of causes, his popularity began rapidly to decline. This induced Maximus, who commanded in Britain, to make an attempt for empire, and passing over to Gaul, he was joined by the legions quartered in that country. Gratian, after

What inroads were now made by the barbarians?—Did Valentinian suppress the insurrection?—What was the cause of his death?—Who succeeded?—What happened in the empire of Valens?—What was the fate of Valens?—Whom did Gratian appoint to his uncle's kingdom?

vainly endeavouring to revive the loyalty of his soldiers, fled from Paris, where he resided; but he was treacherously betrayed at Lyons to his pursuers, and instantly murdered.

Theodosius thought it prudent to enter into an alliance with Maximus, stipulating that Italy should be secured to Valentinian II., then at Milan. But the perfidious usurper soon after led an army across the Alps, and Valentinian fled with his mother Justinian, to Theodosius for safety. Theodosius prepared an army to chastise the perfidy of Maximus. The success of the war was equal to its justness. Maximus was slain; and Valentinian was restored; but he was assassinated soon after by Arbogastes, one of his generals, who procured the elevation of the rhetorician Eugenius to the throne of the western empire.

Theodosius once more proceeded to Italy, as the punisher of usurpation; on this occasion he found his enemies waiting his approach beyond the Alps, and so strongly posted that, but for the disaffection of one of the hostile bodies, he must have been irretrievably ruined. In the battle that ensued the two usurpers were slain, and the eastern and western empires were once more united under one head. But the health of the emperor, already weakened by military toils, was quite unable to sustain the festivities that celebrated his triumphs. He died, universally lamented by all classes of his subjects, after a glorious reign of sixteen years.

CHAPTER 34.

THE BARBAROUS NATIONS WHO SUBVERTED THE ROMAN EMPIRE—FALL OF THE EMPIRE.

The BARBAROUS NATIONS that contributed to the overthrow of the Roman Empire, were the *Vandals* and *Alans*, the *Goths*, the *Huns*, the *Allemanni* and the *Suevic Tribes*, the *Franks*, the *Angles* and *Saxons*, the *Normans*, the *Bulgarians* and *Avurs*, the *Saracens* or *Arabs*, and the *Turks*.

During the later reign of the Cæsars, the ancient military glory of the Romans disappeared, and their armies were recruited from among the distant provinces, and when those mercenary tribes returned home, they made known to their countrymen the riches and the weakness of the empire. It was about the beginning of the fifth century that the Vandals, the Suevi and the Alans poured their hordes into the empire. The Franks, Saxons, Allemanni, &c., laid waste the countries about the Rhine, and the Persians made dreadful incursions on the provinces of the east.

Relate Gratian's unhappy death.—Where was he killed?—Did the usurper long enjoy his power?—What was the end of Valentinian II.?—Who succeeded?—With what success did Theodosius march against the usurpers?—How long did he reign?—Name the barbarous nations that contributed to the overthrow of the Roman empire.—What discovered the riches of the Romans to the barbarians?

The VANDALS issued from Scandinavia (now Sweden) and occupied the northern part of Germany, between the Elbe and the Vistula, and formed a part of the great Suevic nation. They extended themselves towards the lower Danube, and came in contact with the *Alans*, a Scythian race from the chain of Mount Caucasus, that had previously made incursions into southern Asia. Another portion or tribe of these Vandals overran Gaul; and from thence entered Spain; and one of the provinces, Vandalusia (now Andalusia) retains the memory of their conquests. From Spain they passed, (A. D. 429,) into Africa, under the command of king Genseric and his successors. Their dominion lasted for a century, when they were totally subdued, and their name obliterated from Africa, by Belisarius, the general of the eastern emperor, Justinian.

The GOTHs are said to have been originally from Scandinavia; but the first historical accounts introduce them north of the lower Danube, between the Vistula and the Don. Those eastward of the Boristhenes or Dnieper, were termed Ostrogoths; and those to the west of the Boristhenes were named Visigoths. Both were the most civilized of the barbarous tribes, and the first that embraced Christianity. After being provoked by the emperors, they twice ravaged Italy, and plundered Rome, and they erected new states in Gaul and Spain, which attained considerable distinction. The Thuringians, who appear to have been a branch of the Goths, established a kingdom in the centre of Germany.

The HUNS appear, from the accounts of the ancient historians, to have belonged to the race of the Mongolian Tartars. On their entering Europe, they drove before them the Goths, and other nations, down upon Italy. In the year 391, they entered Mæsia and Thrace. Attila, the leader of the Huns, who, for his cruelty, was called "*the scourge of God*," was defeated by Ætius and Theodoric, the king of the Visigoths. They lost their chief in Italy, and with his death their power terminated. The nation was broken by their petty chiefs into small septs, and the conquests of Charlemagne, about the year 800, A. D., blotted the name of the Huns from the list of nations.

The ALLEMANNI and the Suevic tribes.—The Allemanni were a confederacy of several tribes in northern Germany; they possessed themselves of those parts which border on the Rhine, and from thence Germany is at present called *Allemagne*.

The BURGUNDIANS originally inhabited the banks of the Vistula (now Prussia.) In 245, they were driven by the Gepidæ beyond the Elbe. About the year 275, they approached the Rhine, which they crossed, and took numerous towns, which they were soon, by the emperor Pro-

Mention the origin and incursions of the *Vandals*.—Of the GOTHs.—What is the history of the HUNS?—Their origin?—Who conquered them?—Who were the *Allemanni*?—What country did they possess?—What country did the *Burgundians* possess?

bus, compelled to yield. They some time afterwards overran Alsace, and advanced to Geneva. The seat of their government was next removed to Vienne, in Dauphiné, and lastly to Burgundy; since which it has formed a province of France.

The SUEVIC tribes occupied the space between the Vistula and the Elbe; and in language and race appear to be closely connected with the Scandinavians. One portion of them settled in the southwestern part of Germany, and gave the name Swabia to that duchy. They accompanied the Vandals into Spain, and received the province of Galicia for their share.

TWO SCANDINAVIAN tribes, the GEPIDÆ and the HERULI, forced the Burgundians to quit their habitations. The Heruli, after having given a king to Italy, were soon lost among the other tribes.

The LOMBARDS, more properly Longobardi, or the long-bearded-nation, were the last of the Suevic tribes that emigrated. They entered Italy after the destruction of the Gothic kingdom, and erected a state in 563, called Lombardy, in the northern part of that country, which lasted till 774, when it fell under the dominion of Charlemagne.

The FRANKS, or FREEMEN, had at one time the whole country, from the Rhine to the Elbe, under their control. In the third and fourth centuries they possessed themselves of Gaul, to which they gave the name of France.

The ANGLES and SAXONS inhabited the provinces about Holstein, and were as conspicuous for their expeditions by sea, as their incursions by land. The Britons, to protect themselves against the Picts and Scots, entreated the aid of these pirates. They landed in Kent, about A. D. 449. But they soon became masters of the country which they came to protect. They founded the seven kingdoms called the Heptarchy, and changed its name to Angle-land, since corrupted to England.

The NORMANS, or North-men, did not appear till after the former tribes had nearly settled themselves in their new habitations. They came from Norway and Denmark, and their piratical excursions, not only on the coasts of the Atlantic, but in the Mediterranean, filled Europe with dismay. They made frequent settlements on the north of France, and wrested Normandy from the French monarchs. Their descendants, under the guidance of William the Conqueror, made themselves masters of England.

The BULGARIANS and AVARS. The Bulgarians were probably from Southern Tartary. They appeared on the banks of the Volga towards the middle of the seventh century. In their farther progress a part of them penetrated to Benevento in Italy, where their descendants may be distinguished to this day. A still larger portion formed the province of Bulgaria, in the Greek empire. The Avars came to the same

Repeat the history of the *Suevi* and *Scandinavians*. — What is told of the *Lombards*? — What of the *Franks*? — What is the history of the *Angles* and *Saxons*? — Who were the *Normans*? — The *Bulgarians* and the *Avars*?

country as the Bulgarians, and soon after their appearance, merged in that people.

THE SARACENS, OR ARABS, and the TURKS.—In the early part of the seventh century, Mahomet, a native of Mecca, in Arabia, proclaimed himself an inspired Apostle, and in a few years, he became the leader of a host of converts. The natives of Africa were called Saracens (which signifies *Easterns*). Their habits are predatory, and they have been always formidable to their neighbours, but when united under a popular leader their prowess was invincible, especially when the Greek empire and Persian kingdom were in the lowest state of degradation. Within a century from the flight of Mahomet, the Saracens had wrested from the Byzantine Emperors of Constantinople, their fairest Asiatic provinces, they subjugated Persia, made themselves masters of Egypt and North Africa, and founded a kingdom in Spain. But success proved the ruin of the empire. The different tribes divided and warred against each other, and thus made way for another powerful people to exalt themselves upon their ruins, about the ninth and tenth centuries,—these were the Turks.

The **TURKS** were a Tartaric horde, from the eastern borders of the Caspian, who were first employed as mercenaries by Motassem, around his throne at Bagdad, and who finally became masters of the empire.

CHAPTER 35.

BOUNDARIES OF THE ROMAN EMPIRE.

THE boundaries of the Roman Empire, at its greatest extent, were in Europe,—the Rhine and the Danube; in Asia—the Euphrates and Syrian desert; and in Africa,—the sandy regions. In Europe, besides Italy, the Romans possessed

HISPANIA	- - - - -	Spain.	PANNONIA	- - - - -	Hungary.
LUSITANIA	- - - - -	Portugal.	MÆSIA	- - - - -	Bulgaria and Servia.
INSULÆ BA-	{	Minorca,	ILLYRICUM	- - - - -	Croatia.
LEARICÆ		Majorca,	THRACE.		
		and Iwica.	MACEDON.		
GALLIA	- - - - -	France.	THESSALY.		
HELVETIA	- - - - -	Switzerland.	EPIRUS.		
BELGIUM	- - - - -	Belgium.	GREECE,		
VINDELICIA	- - - - -	Swabia.	And the Greek Islands.		
RHÆTIA	- - - - -	The Tyrol.	All the islands in the Mediterrane-		
NORICUM	- - - - -	Austria.	an, and part of Britain.		

In Asia, the empire extended over Asia Minor, Syria, Phœnicia, and Palestine.—In the reign of Trajan, Armenia and Mesopotamia were reduced to provinces, but they were abandoned by his successor, Adrian.

Who was the distinguished leader of the *Saracens*?—What conquests did they make?—What date?—Who were the *Turks*?—What empire did they obtain? What were the possessions of the Romans in Europe?—What was their empire in Asia?

The African Provinces were—

CYRENAICA	- - - -	<i>Tripoli.</i>	EGYPT
AFRICA PROPER	{	<i>The Algerine territory.</i>	NUMIDIA - - - - <i>Barbary.</i>
			MAURITANIA - <i>Fez and Morocco</i>

The most remarkable states not subject to the Romans were the northern Germanic tribes,—the Scythian barbarians (now the Russian Empire). In Asia the Parthian Empire and the Arabic tribes. They had heard of Taprobana (Ceylon), of the Chersonesus aurea (Malacca), and of the still more remote region inhabited by the Seres (Chinese).

What were the most remarkable states not subject to the Romans?

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